Al-Ḥikam—Sufi Aphorisms

IBN ʿATA ALLAH AL-ISKANDARI

1

One of the signs of relying on one’s own deeds
is the loss of hope when a downfall occurs.

1 ◇ مِنْ عَلامَةِ الاعْتِمادِ عَلَى العَمَلِ نُقْصانُ الرَّجاءِ عِنْدَ وُجودِ الزَّلَلِ.

2

Your desire for isolation,
even though God has put you in the world to gain a living,
is a hidden passion.
And your desire to gain a living in the world,
even though God has put you in isolation
is a comedown from lofty aspiration.

2 ◇ إرادَتُكَ التَّجْريدَ مَعَ إقامَةِ اللهِ إيّاكَ في الأَسْبابِ مِنَ الشَّهْوَةِ الخَفِيَّةِ، وإرادَتُكَ الأَسْبابَ مَعَ إقامَةِ اللهِ إيّاكَ في التَّجْريدِ انْحِطاطٌ عَنِ الهِمَّةِ العَلِيَّةِ.

3

Antecedent intentions (sawābiq al-himam)
cannot pierce the walls of predestined Decrees.

3 ◇ سَوَابِقُ الهِمَمِ لا تَخْرِقُ أَسْوارَ الأَقْدارِ.

4

Rest yourself from self-direction,
for what Someone Else has carried out on your behalf
you must not yourself undertake to do it.

4 ◇ أَرِحْ نَفْسَكَ مِنَ التَّدْبيرِ، فَما قامَ بِهِ غَيْرُكَ عَنْكَ لا تَقُمْ بِهِ لِنَفْسِكَ.

5

Your striving for what has already been guaranteed to you,
and your remissness in what is demanded of you
are signs of the blurring of your intellect.

5 ◇ اجْتِهادُكَ فيما ضُمِنَ لَكَ وَتَقْصيرُكَ فيما طُلِبَ مِنْكَ دَليلٌ عَلى انْطِماسِ البَصيرَةِ مِنْكَ.

6

If in spite of intense supplication,
there is delay in the timing of the Gift,
let that not be the cause for your despairing.

For He has guaranteed you a response
in what He chooses for you,
not in what you choose for yourself,
and at the time He desires, not the time you desire.

6 ◇ لا يَكُنْ تأَخُّرُ أَمَدِ العَطاءِ مَعَ الإلْحاحِ في الدُّعاءِ مُوْجِباً لِيأْسِكَ. فَهُوَ ضَمِنَ لَكَ الإجابَةَ فيما يَخْتارُهُ لَكَ لا فيما تَخْتارُه لِنَفْسِكَ. وَفي الوَقْتِ الَّذي يُريدُ لا فِي الوَقْتِ الَّذي تُرْيدُ.

7
If what was promised does not occur,
even though the time for its occurrence had been fixed,
then that must not make you doubt the promise.
Otherwise your intellect will be obscured
and the light of your innermost heart extinguished.

7 ◇ لا يُشَكِّكَنَّكَ فِي الوَعْدِ عَدَمُ وُقوعِ المَوْعودِ، وإنْ تَعَيَّنَ زَمَنُهُ، لِئَلّا يَكونَ ذلِكَ قَدْحاً في بَصيرَتِكَ وإخْماداً لِنُورِ سَريرَتِكَ.

8 If He opens a
door for you, thereby making Himself known,
pay no need if your deeds do not measure up to this.
For, in truth, He has not opened it for you but out of
a desire to make Himself known to you.
Do you not know that He is the one who presented
the knowledge of Himself to you, whereas you are the one
who presented Him with deeds? What a difference between
what He brings to you and what you present to Him!

8 ◇ إذا فَتَحَ لَكَ وِجْهَةً مِنَ التَّعَرُّفِ فَلا تُبالِ مَعَها إنْ قَلَّ عَمَلُكَ. فإنَّهُ ما فَتَحَها لَكَ إلا وَهُوَ يُريدُ أَنْ يَتَعَرَّفَ إِلَيْكَ، أَلَمْ تَعْلَمْ أَنَّ التَّعَرُّفَ هُوَ مُورِدُهُ عَلَيْكَ والأَعْمالَ أَنْتَ مُهْديها إليهِ. وَأَيْنَ ما تُهْدِيهِ إلَيهِ مِمَّا هُوَ مُورِدُهُ عَلَيْكَ.

9
Actions differ
because the inspirations of the states of being differ.

9 ◇ تَنَوَّعَتْ أَجْنَاسُ الأَعْمَالِ لِتَنَوُّعِ وارِداتِ الأَحْوالِ.

10
Actions are lifeless forms,
but the presence of an inner reality of sincerity (sirr al-ikhlāṣ) within them
is what endows them with life-giving Spirit.

10 ◇ الأَعْمالُ صُوَرٌ قَائِمَةٌ، وَأَرْواحُها وُجودُ سِرِّ الإِخْلاصِ فِيها.

11
Bury your existence in the earth of obscurity,
for whatever sprouts forth,
without having first been buried,
flowers imperfectly.

11 ◇ ادْفِنْ وُجودَكَ في أَرْضِ الخُمولِ، فَمَا نَبَتَ مِمّا لَمْ يُدْفَنْ لا يَتِمُّ نِتاجُهُ.

12
Nothing benefits the heart more than a spiritual retreat
wherein it enters the domain of meditation (maydān fikra).

12 ◇ ما نَفَعَ القَلْبَ شَيْءٌ مِثْلُ عُزْلَةٍ يَدْخُلُ بِها مَيْدانَ فِكْرَةٍ.

13
How can the heart be illumined
while the forms of creatures are reflected in its mirror?
Or how can it journey to God
while shackled by its passions?
Or how can it desire to enter the Presence of God
while it has not yet purified itself
of the stain of forgetfulness?
Or how can it understand the subtle points of mysteries
while it has not yet repented of its offences?

13 ◇ كَيفَ يُشْرِقُ قَلْبٌ صُوَرُ الأَكْوانِ مُنْطَبِعَةٌ في مِرْآتِهِ.

أَمْ كَيْفَ يَرْحَلُ إلى اللهِ وَهُوَ مُكَبَّلٌ بِشَهَواتِهِ.

أَمْ كَيْفَ يَطمَعُ أَنْ يَدْخُلَ حَضْرَةَ اللهِ

وَهُوَ لَمْ يَتَطَهَّرْ مِنْ جَنابَةِ غَفَلاتِهِ.

أَمْ كَيْفَ يَرْجو أَنْ يَفْهَمَ دَقائِقَ الأَسْرارِ

وَهُوَ لَمْ يَتُبْ مِنْ هَفَواتِهِ.

14
The Cosmos is all darkness.
It is illumined only by the manifestation of God in it.
Whoever sees the Cosmos and does not contemplate Him
in it or by it or before it or after it is in need of light
and is veiled from the sun of gnosis
by the clouds of created things.

14 ◇ الكونُ كلُّهُ ظُلْمَةٌ وإنَّما أنارَهُ ظُهورُ الحقِّ فيهِ. فَمَنْ رَأى الكَوْنَ ولَمْ
يَشْهَدْهُ فيهِ أَوْ عِنْدَهُ أَوْ قَبْلَهُ أَوْ بعده فقد أَعْوَزَهُ وجودُ الأَنْوارِ وَحُجِبَتْ
عَنْهُ شُموسُ المَعارِفِ بِسُحُبِ الآثارِ.

15
That which shows you the existence of His Omnipotence
Is that He veiled you from Himself
By what has no existence alongside of Him.

15 ◇ مِمّا يَدُلُّكَ عَلَى وُجُودِ قَهْرِهِ سُبْحانَهُ أَنْ حَجَبَكَ عَنْهُ بِما لَيْسَ بِمَوْجودٍ
مَعَهُ.

16
How can it be conceived that something veils Him,
since He is the One who manifests everything?

How can it be conceived that something veils Him
since He is the one who is manifest through everything?
How can it be conceived that something veils Him,
since He is the One who is manifest in everything?
How can it be conceived that something veils Him,
since He is the Manifest to everything?
How can it be conceived that something veils Him,
since He was the Manifest before the existence of anything?
How can it be conceived that something veils Him,
since He is more manifest than anything?
How can it be conceived that something veils Him,
since He is the One alongside of whom there is nothing?
How can it be conceived that something veils Him,
since He is nearer to you than anything else?
How can it be conceived that something veils Him,
since, were it not for Him,
the existence of everything would not have been manifest?
It is a marvel how Being has manifested in nonbeing,
and how the contingent has been established
alongside of Him who possesses the attribute of Eternity!

16 ◇ كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيْءٌ وَهُوَ الَّذِي أَظْهَرَ كُلَّ شَيْءٍ.

كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيْءٌ وَهُوَ الَّذِي ظَهَرَ بِكُلِّ شَيْءٍ.

كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَهُوَ الَّذِي ظَهَرَ فِي كُلِّ شَيءٍ.
كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَهُوَ الَّذِي ظَهَرَ لِكُلِّ شَيءٍ.
كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَهُوَ الظَّاهِرُ قَبْلَ وُجودِ كُلِّ شَيءٍ.
كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَهُوَ أَظْهَرُ مِنْ كُلِّ شَيءٍ.
كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَهُوَ الواحِدُ الَّذِي لَيْسَ مَعَهُ شَيءٌ.
كَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَهُوَ أَقْرَبُ إِلَيْكَ مِنْ كُلِّ شَيءٍ
وكَيْفَ يُتَصَوَّرُ أَنْ يَحْجُبَهُ شَيءٌ وَلولاهُ ما كانَ وُجودُ كُلِّ شَيءٍ.
يا عَجَباً كَيْفَ يَظْهَرُ الوُجودُ فِي العَدَمِ
أَمْ كَيْفَ يَثْبُتُ الحادِثُ مَعَ مَنْ لَهُ وَصْفُ القِدَمِ.

17
He who wishes that there appear, at a given moment,
other than what God has manifested in it,
has not left ignorance behind at all!

17 ◇ ما تَرَكَ مِنَ الجَهْلِ شَيْئاً مَنْ أَرادَ أَنْ يَحْدُثَ فِي الوَقْتِ غَيْرُ ما أَظْهَرَهُ اللهُ فِيهِ.

18
Your postponement of deeds till the time when you are free
is one of the frivolities of the ego.

18 ◇ إِحالَتُكَ الأَعْمالَ عَلَى وُجودِ الفَراغِ مِنْ رُعُوناتِ النَّفْسِ.

19
Do not request Him to get you out of a state
so as to make use of you in a different one;
for, were He to desire so, He could make use of you
as you are, without taking you out!

19 ◇ لا تَطْلُبْ مِنْهُ أَنْ يُخْرِجَكَ مِنْ حالَةٍ لِيَسْتَعْمِلَكَ فيما سِواها
فَلَوْ أَرادَ لاسْتَعْمَلَكَ مِنْ غَيْرِ إِخْراجٍ.

20
Hardly does the intention of the initiate
want to stop at what has been revealed to him,
than the voices of Reality call out to him:
"That which you are looking for is still ahead of you."
And hardly to the exterior aspects of created beings
display their charms,
than their inner realities call out to him:
"We are only a trial, so disbelieve not."

20 ◇ ما أَرادَتْ هِمَّةُ سالِكٍ أَنْ تَقِفَ عِنْدَ ما كُشِفَ لَها إِلا وَنادَتْهُ هَواتِفُ
الحَقيقَةِ الَّذي تَطْلُبُ أَمامَكَ. وَلا تَبَرَّجَتْ ظَواهِرُ المُكَوَّناتِ إِلا وَنادَتْهُ
حَقائِقُها: ﴿إِنَّما نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ﴾.

21
Your requesting Him is suspecting Him.
Your seeking Him is due to your absence from Him.
Your seeking someone else is because of your
immodesty toward Him. Your requesting someone else
is on account of your distance from Him.

21 ◇ طَلَبُكَ مِنْهُ اتِّهامٌ لَهُ وَطَلَبُكَ لَهُ غَيْبَةٌ مِنْكَ عَنْهُ وَطَلَبُكَ لِغَيْرِهِ لِقِلَّةِ
حَيائِكَ مِنْهُ وَطَلَبُكَ مِنْ غَيْرِهِ لِوُجودِ بُعْدِكَ عَنْهُ.

22
Not a breath do you expire
but a Decree of Destiny makes it go forth.

22 ◇ ما مِنْ نَفَسٍ تُبْدِيهِ إِلّا وَلَهُ قَدَرٌ فيكَ يُمْضيهِ.

23
Do not look forward to being free of alterities,[1]
for that is indeed what cuts you off from vigilant attention to
Him in that very state He has assigned to you.

23 ◇ لا تَتَرَقَّبْ فُروغَ الأَغْيارِ، فإِنَّ ذلِكَ يَقْطَعُكَ عَنْ وُجودِ المُراقَبَةِ لَهُ فيما هُوَ مُقيمُكَ فيهِ.

24
So long as you are in the world,
be not surprised at the existence of sorrows.
For, truly, it manifests nothing but what is in keeping
with its character or its inevitable nature.

24 ◇ لا تَسْتَغْرِبْ وُقوعَ الأَكْدارِ ما دُمْتَ في هذهِ الدّارِ فإِنَّها ما أَبْرَزَتْ إِلّا ما هُوَ مُسْتَحِقُّ وَصْفِها وواجِبُ نَعْتِها.

25
No search pursued with the help of your Lord
remains at a standstill,
but any search pursued by yourself
will not be fruitful.

25 ◇ ما تَوَقَّفَ مَطْلَبٌ أَنْتَ طالِبُهُ بِرَبِّكَ وَلا تَيَسَّرَ مَطْلَبٌ أَنْتَ طالِبُهُ بِنَفْسِكَ.

26
Among the signs of success at the end
is the turning to God at the beginning.

26 ◇ مِنْ عَلاماتِ النُّجْحِ في النِّهاياتِ، الرُّجوعُ إلى اللهِ في البِداياتِ.

27
He who is illumined at the beginning
is illumined at the end.

27 ◇ مَنْ أَشْرَقَتْ بِدايَتُهُ أَشْرَقَتْ نِهايَتُهُ.

28
Whatever is deposited in the invisible world
of innermost hearts
is manifested in the visible world
of phenomena.

28 ◇ ما اسْتُودِعَ في غَيْبِ السَّرائِرِ، ظَهَرَ في شَهادَةِ الظَّواهِرِ.

29

What a difference between one who proceeds from God
in his argumentation
and one who proceeds inferentially to Him!
He who has Him as his starting-point knows the Real
as It is,
and proves any matter by reference to the
Being of its Origin.
But inferential argumentation
comes from the absence of union with Him.
Otherwise, when was it that he became absent
that one has to proceed inferentially to Him?
Or when was it that He became distant
that created things themselves will unite us to Him?

29 ◊ شَتَّانَ بَيْنَ مَنْ يَسْتَدِلُّ بِهِ أَوْ يَسْتَدِلُّ عَلَيْهِ. الْمُسْتَدِلُّ بِهِ عَرَفَ الْحَقَّ لِأَهْلِهِ
فَأَثْبَتَ الْأَمْرَ مِنْ وُجُودِ أَصْلِهِ وَالِاسْتِدْلَالُ عَلَيْهِ مِنْ عَدَمِ الْوُصُولِ
إِلَيْهِ
وَإِلَّا فَمَتَى غَابَ حَتَّى يُسْتَدَلَّ عَلَيْهِ
وَمَتَى بَعُدَ حَتَّى تَكُونَ الْآثَارُ هِيَ الَّتِي تُوصِلُ إِلَيْهِ.

30
Those who are united with Him:
“Let him who has abundance spent out of his abundance.”
Those who are voyaging toward Him:
“And whoever has his means of subsistence straitened....”

30 ◊ ﴿لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ﴾ ، الْوَاصِلُونَ إِلَيْهِ.
﴿مَنْ قُدِرَ عَلَيْهِ رِزْقُهُ﴾ ، السَّائِرُونَ إِلَيْهِ.

31
Those who are voyaging to Him
are guided by the lights of their orientation,
whereas those who are united to Him
have the lights of face-to-face confrontation.
The former belong to their lights,
whereas the lights belong to the latter,
for they belong to God and to nothing apart from Him.
“Say: Allah! then leave them prattling in their vain talk.”

31 ◇ اهْتَدى الرّاحِلونَ إلَيْهِ بِأَنْوارِ التَّوَجُّهِ وَالواصِلونَ لَهُمْ أَنْوارُ المُواجَهَةِ.
فَالأَوَّلونَ لِلأَنْوارِ، وَهؤلاءِ الأَنْوارُ لَهُمْ، لِأَنَّهُمْ لِلّهِ لا لِشَيْءٍ دونَهُ ﴿ قُلِ
اللَّهُ ثُمَّ ذَرْهُمْ في خَوْضِهِمْ يَلْعَبونَ ﴾

32
Your being on the lookout for the vices hidden within you
is better than your being on the lookout for the
invisible realities veiled from you.

32 ◇ تَشَوُّفُكَ إلى ما بَطَنَ فيكَ مِنَ العُيوبِ خَيْرٌ مِنْ تَشَوُّفِكَ إلى ما حُجِبَ
عَنْكَ مِنَ الغُيوبِ.

33
The Real is not veiled from you.
Rather, it is you who are veiled from seeing It;
for, were anything to veil It,
then that which veils It would cover It.
But if there were a covering to It,
then that would be a limitation to Its Being:
Every limitation to anything has power over it.
“And He is the Omnipotent, above His servants.”

33 ◇ الحَقُّ لَيْسَ بِمَحْجوبٍ، وإنَّما المَحْجوبُ أَنْتَ عَنِ النَّظَرِ إلَيْهِ. إذْ لَوْ حَجَبَهُ
شَيْءٌ لَسَتَرَهُ ما حَجَبَهُ، وَلَوْ كانَ لَهُ ساتِرٌ لَكانَ لِوُجودِهِ حاصِراً، وَكُلُّ
حاصِرٍ لِشَيْءٍ فَهوَ لَهُ قاهِرٌ ﴿ وَهُوَ الْقاهِرُ فَوْقَ عِبادِهِ ﴾

34
Among the attributes of your human nature,
draw away
from every one that is incompatible with your servanthood,
so that you may be responsive to the call of God
and near His Presence.

34 ◇ اخْرُجْ مِنْ أَوْصافِ بَشَرِيَّتِكَ عَنْ كُلِّ وَصْفٍ مُناقِضٍ لِعُبودِيَّتِكَ
لِتَكونَ لِنِداءِ الحَقِّ مُجيباً، ومِنْ حَضْرَتِهِ قَريباً.

35
The source
of every disobedience, indifference, and passion

is self-satisfaction.
The source
of every obedience, vigilance, and virtue
is dissatisfaction with one’s self.
It is better for you to keep company with an ignorant man
dissatisfied with himself
than to keep company with a learned man
satisfied with himself.
For what knowledge is there in a self-satisfied scholar?
And what ignorance is there in an unlearned man
dissatisfied with himself?

35 ◇ أَصْلُ كُلِّ مَعْصِيَةٍ وَغَفْلَةٍ وَشَهْوَةٍ، الرِّضا عَنِ النَّفْسِ. وَأَصْلُ كُلِّ طاعَةٍ وَيَقَظَةٍ وَعِفَّةٍ، عَدَمُ الرِّضا مِنْكَ عَنْها. وَلَئِنْ تَصْحَبَ جاهِلاً لا يَرْضَى عَنْ نَفْسِهِ خَيْرٌ لَكَ مِنْ أَنْ تَصْحَبَ عالِماً يَرْضَى عَنْ نَفْسِهِ. فَأَيُّ عِلْمٍ لِعالِمٍ يَرْضَى عَنْ نَفْسِهِ. وَأَيُّ جَهْلٍ لِجاهِلٍ لا يَرْضَى عَنْ نَفْسِهِ.

36
The ray of light of the intellect
makes you witness His nearness to you.
THe eye of the intellect
makes you witness your nonbeing as due to His Being.
THe Truth of the intellect
makes you witness His Being,
not your nonbeing, nor your being.

36 ◇ شُعاعُ البَصِيرَةِ يُشْهِدُكَ قُرْبَهُ مِنْكَ. وَعَيْنُ البَصِيرَةِ تُشْهِدُكَ عَدَمَكَ لِوُجودِهِ. وَحَقُّ البَصِيرَةِ يُشْهِدُكَ وُجودَهُ، لا عَدَمَكَ وَلا وُجودَكَ.

37
“God was, and there was nothing with Him,
and He is now as He was.”

37 ◇ كانَ اللهُ وَلا شَيْءَ مَعَهُ، وَهُوَ الآنَ عَلَى ما عَلَيْهِ كانَ.

38
Let not the intention of your aspiration shift
to what is other than He,
for one’s hopes cannot outstrip the Generous.

38 ◇ لا تَتَعَدَّ نِيَّةُ هِمَّتِكَ إِلَى غَيْرِهِ، فَالْكَرِيمُ لا تَتَخَطّاهُ الآمالُ.

39

Appeal to no one but Him to relieve you of a pressing need
that He Himself has brought upon you.
For how can someone else remove what He has imposed?
And how can he who is unable to free himself
of a pressing need
free someone else of one?

39 ◇ لا تَرْفَعَنَّ إلى غَيْرِهِ حاجَةً هُوَ مُورِدُها عَلَيْكَ. فَكَيْفَ يَرْفَعُ غَيْرُهُ ما
كانَ هُوَ لَهُ واضِعاً. مَنْ لا يَسْتَطيعُ أَنْ يَرْفَعَ حاجَةً عَنْ نَفْسِهِ فَكَيْفَ
يَسْتَطيعُ أَنْ يَكونَ لَها عَنْ غَيْرِهِ رافِعاً.

40
If you have not improved your thinking of Him
because of His ineffable nature,
improve it because of His treatment of you.
For has He accustomed you to anything but what is good?
And has He conferred upon you anything but His favours?

40 ◇ إنْ لَمْ تُحْسِنْ ظَنَّكَ بِهِ لِأَجْلِ حُسْنِ وَصْفِهِ، فَحَسِّنْ ظَنَّكَ بِهِ لِوُجودِ
مُعامَلَتِهِ مَعَكَ. فَهَلْ عَوَّدَكَ إلّا حَسَناً. وَهَلْ أَسْدى إلَيْكَ إلّا مِنَناً.

41
How astonishing is he who flees from what is inescapable
and searches for what is evanescent!
“For surely it is not the eyes that are blind,
but blind are the hearts which are in the chests.”

41 ◇ العَجَبُ كُلُّ العَجَبِ مِمَّنْ يَهْرُبُ مِمَّنْ لا انْفِكاكَ لَهُ عَنْهُ، وَيَطْلُبُ ما
لا بَقاءَ لَهُ مَعَهُ ﴿فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي
فِي الصُّدُورِ﴾

42
Travel not from creature to creature,
otherwise you will be like a donkey at the mill:
Roundabout he turns, his goal the same as his departure.
Rather, go from creatures to the Creator:
“And that the final end is unto thy Lord.”
Consider the Prophet’s words
(God bless him and grant him peace!):
“Therefore, he whose flight is for God and His Messenger,

then his flight is for God and His Messenger;
and he whose flight is for worldly gain
or marriage with a woman
then his flight is for that which he flees to.”
So understand his words (upon him peace!)
and ponder this matter, if you can.
And peace on you!

42 ◦ لا تَرْحَلْ مِنْ كَوْنٍ إلى كَوْنٍ فتَكونَ كَحِمارِ الرَّحى، يَسيرُ وَالمَكانُ
الَّذي ارْتَحَلَ إِلَيْهِ هُوَ الَّذي ارْتَحَلَ عَنْهُ. وَلٰكِنِ ارْحَلْ مِنَ الأَكْوان
إلى المُكَوِّنِ، وَأَنَّ إِلَى رَبِّكَ الْمُنْتَهَى. وَانْظُرْ إلى قَوْلِهِ - صَلّى اللهُ عَلَيْهِ
وَسَلَّمَ - ”فَمَنْ كانَتْ هِجْرَتُهُ إلى اللهِ وَرَسولِهِ فَهِجْرَتُهُ إلى اللهِ وَرَسولِهِ،
وَمَنْ كانَتْ هِجْرَتُهُ إلى دُنْيا يُصيبُها أَو امْرأَةٍ يَتَزَوَّجُها فَهِجْرَتُهُ إلى ما
هاجَرَ إِلَيْهِ“. فافْهَمْ قَوْلَهُ - عَلَيْهِ الصَّلاةُ وَالسَّلامُ - وَتَأَمَّلْ هذا الأَمْرَ
إِنْ كُنْتَ ذا فَهْمٍ. والسَّلامُ.

43
Do not keep company
with anyone whose state does not inspire you
and whose speech does not lead you
to God.

43 ◦ لا تَصْحَبْ مَنْ لا يُنْهِضُكَ حالُهُ وَلا يَدُلُّكَ عَلَى اللهِ مَقالُهُ.

44
You might be in a bad state; then,
associating with one who is in a worse state,
you see virtue in yourself.

44 ◦ رُبَّما كُنْتَ مُسيئاً فَأَراكَ الإِحْسانَ مِنْكَ، صُحْبَتُكَ مَنْ هُوَ أَسوأُ حالاً
مِنْكَ.

45
No deed arising from a renouncing heart is small,
and no deed arising from an avaricious heart is fruitful.

45 ◇ ما قَلَّ عَمَلٌ بَرَزَ مِنْ قَلْبٍ زاهِدٍ، وَلا كَثُرَ عَمَلٌ بَرَزَ مِنْ قَلْبٍ راغِبٍ.

46
Good works
are the result of good states.
Good states
arise from the stations wherein abide
those who have spiritual realisation.

46 ◇ حُسْنُ الأَعْمالِ نَتائِجُ حُسْنِ الأَحْوالِ، وَحُسْنُ الأَحْوالِ مِنَ التَّحَقُّقِ
فِي مَقاماتِ الإِنْزالِ.

47
Do not abandon the Invocation
because you do not feel the Presence of God therein.
For your forgetfulness of the Invocation of Him
is worse than your forgetfulness in the Invocation of Him.
Perhaps He will take you from an Invocation with
forgetfulness
to one with vigilance, and from one with vigilance
to one with the Presence of God, and from one with the
Presence of God
to one wherein everything but the Invoked is absent.
“And that is not difficult for God.”

47 ◇ لا تَتْرُكِ الذِّكْرَ لِعَدَمِ حُضورِكَ مَعَ اللهِ فيهِ، لِأَنَّ غَفْلَتَكَ عَنْ وُجودِ
ذِكْرِهِ أَشَدُّ مِنْ غَفْلَتِكَ فِي وُجودِ ذِكْرِهِ. فَعَسى أَنْ يَرْفَعَكَ مِنْ ذِكْرٍ مَعَ
وُجودِ غَفْلَةٍ إِلى ذِكْرٍ مَعَ وُجودِ يَقَظَةٍ، وَمِنْ ذِكْرٍ مَعَ وُجودِ يَقَظَةٍ إِلى
ذِكْرٍ مَعَ وُجودِ حُضورٍ، وَمِنْ ذِكْرٍ مَعَ وُجودِ حُضورٍ إِلى ذِكْرٍ مَعَ وُجودِ
غَيْبَةٍ عَمّا سِوَى المَذْكورِ ﴿وَما ذَلِكَ عَلَى اللهِ بِعَزيزٍ﴾

48
A sign of the heart’s death
is the absence of sadness
over the acts of obedience you have neglected
and the abandonment of regret
over the mistakes you have made.

48 ◇ مِنْ عَلاماتِ مَوْتِ القَلْبِ عَدَمُ الحُزْنِ عَلَى ما فاتَكَ مِنَ المُوافَقاتِ.
وتَرْكُ النَّدَمِ عَلَى ما فَعَلْتَهُ مِنْ وُجودِ الزَّلّاتِ.

49
Let no sin reach such proportions in your eyes
that it cuts you off from having a good opinion of God
for, indeed, whoever knows his Lord
considers his sin as paltry next to His generosity.

49 ◇ لا يَعْظُمِ الذَنْبُ عِنْدَكَ عَظَمَةً تَصُدُّكَ عَنْ حُسْنِ الظَّنِّ باللهِ تَعالى،
فإنَّ مَنْ عَرَفَ رَبَّهُ اسْتَصْغَرَ في جَنْبِ كَرَمِهِ ذَنْبَهُ.

50
There is no minor sin when His justice confronts you;
and there is no major sin when His grace confronts you.

50 ◇ لا صَغيرَةَ إذا قابَلَكَ عَدْلُهُ. وَلا كَبيرَةَ إذا واجَهَكَ فَضْلُهُ.

51
No deed is more fruitful for the heart
than the one you are not aware of
and which is deemed paltry by you.

51 ◇ لا عَمَلَ أَرْجى لِلْقُلوبِ مِنْ عَمَلٍ يَغيبُ عَنْكَ شُهودُهُ ويُحْتَقَرُ عِنْدَكَ
وُجودُهُ.

52
He only made an inspiration come upon you
so that you would go to him.

52 ◇ إنَّما أَوْرَدَ عَلَيْكَ الوارِدَ لِتَكونَ بِهِ عَلَيْهِ وارِداً.

53
He made an inspiration come upon you
so as to get you out of the grip of alterities
and free you from bondage to created things.

53 ◇ أَوْرَدَ عَلَيْكَ الوارِدَ لِيَتَسَلَّمَكَ مِنْ يَدِ الأَغْيارِ. وَلِيُحَرِّرَكَ مِنْ رِقِّ الآثارِ.

54
He made an inspiration come upon you
so as to take you out of the prison of your existence
into the unlimited space of your contemplation.

54 ◇ أَوْرَدَ عَلَيْكَ الوارِدَ لِيُخْرِجَكَ مِنْ سِجْنِ وُجودِكَ إلى فَضاءِ شُهودِكَ.

55
Lights are the riding-mounts of hearts
and of their innermost centres.

55 ◇ الأَنْوارُ مَطايا القُلوبِ وَالأَسْرارِ.

56
Light is the army of the heart,
just as darkness is the army of the soul.
So when God wishes to come to the help of His servant,
He furnishes him with armies of lights
and cuts off from him the reinforcements
of darkness and alterities.

56 ◇ النّورُ جُنْدُ القَلْبِ، كَما أَنَّ الظُلْمَةَ جُنْدُ النَفْسِ. فإذا أرادَ اللهُ أنْ يَنْصُرَ
عَبْدَهُ أَمَدَّهُ بِجُنودِ الأَنْوارِ وَقَطَعَ عَنْهُ مَدَدَ الظُلَمِ وَالأَغْيارِ.

57
Insight (kashf) belongs to Light,
discernment (ḥukm) to the intellect (baṣīra),
and both progression and retrogression belong to the heart.

57 ◇ النّورُ لَهُ الكَشْفُ. وَالبَصيرَةُ لَها الحُكْمُ. وَالقَلْبُ لَهُ الإقْبالُ وَالإدْبارُ.

58
Let not obedience make you joyous
because it comes from you;
but rather, be joyous over it
because it comes from God to you.
“Say: In the grace of God and in His mercy,
in that they should rejoice.
It is better than that which they hoard.”

58 ◇ لا تُفْرِحْكَ الطّاعَةُ لأَنَّها بَرَزَتْ مِنكَ، وَافْرَحْ بِها لأَنَّها بَرَزَتْ مِنَ اللهِ
إلَيْكَ ﴿قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعونَ﴾

59
He prevents those who are voyaging to Him
from witnessing their deeds
and those who are united with Him
from contemplating their states.
He does that for the voyagers because
they have not realised sincerity toward God in those works;
and He does that for those united with Him because

He makes them absent from contemplating those states
by contemplating Him.

59 ◇ قَطَعَ السّائِرينَ لَهُ وَالواصِلينَ إلَيْهِ عَنْ رُؤْيَةِ أَعْمالِهِمْ وَشُهودِ أَحْوالِهِمْ. أَمّا السّائِرونَ فَلِأَنَّهُمْ لَمْ يَتَحَقَّقوا الصِّدْقَ مَعَ اللهِ فيها، وَأَمّا الواصِلونَ فَلِأَنَّهُ غَيَّبَهُمْ بِشُهودِهِ عَنْها.

60
Were it not for the seeds of ambitious desire,
the branches of disgrace would not be lofty.

60 ◇ ما بَسَقَتْ أَغْصانُ ذُلٍّ إلّا عَلى بِذْرِ طَمَعٍ.

61
Nothing leads you so much like suspicion (wahm).

61 ◇ ما قادَكَ شَيْءٌ مِثْلُ الوَهْمِ.

62
In your despairing, you are a free man;
but in your coveting, you are a slave.

62 ◇ أَنْتَ حُرٌّ مِمّا أَنْتَ عَنْهُ آيِسٌ. وَعَبْدٌ لِما أَنْتَ لَهُ طامِعٌ.

63
Whoever does not draw near to God
as a result of the caresses of love
is shackled to Him with the chains of misfortune.

63 ◇ مَنْ لَمْ يُقْبِلْ عَلى اللهِ بِمُلاطَفاتِ الإحْسانِ قُيِّدَ إلَيْهِ بِسَلاسِلِ الامْتِحانِ.

64
Whoever is not thankful for graces
runs the risk of losing them;
and whoever is thankful,
fetters them with their own cords.

64 ◇ مَنْ لَمْ يَشْكُرِ النِّعَمَ فَقَدْ تَعَرَّضَ لِزَوالِها، وَمَنْ شَكَرَها فَقَدْ قَيَّدَها بِعِقالِها.

65
Be fearful lest the existence of His generosity toward you
and the persistence of your bad behaviour toward Him
not lead you step by step to ruin.
“We shall lead them to ruin step by step

from whence they know not.”

65 ◇ خَفْ مِنْ وُجودِ إحْسانِهِ إلَيْكَ وَدَوامِ إساءَتِكَ مَعَهُ أنْ يَكونَ ذلِكَ اسْتِدْراجاً لَكَ ﴿سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ﴾

66
It is ignorance on the part of the novice to act improperly,
and then, his punishment having been delayed,
to say, “If this had been improper conduct,
He would have shut off help and imposed exile.”
Help could be withdrawn from him
without his being aware of it,
if only by blocking its increase.
And it could be that you are made to abide at a distance
without your knowing it,
if only by His leaving you to do as you like.

66 ◇ مِنْ جَهْلِ المُريدِ أنْ يُسيءَ الأَدَبَ فَتُؤَخَّرَ العُقوبَةُ عَنْهُ، فَيَقولَ: لَوْ كَانَ هذا سُوءَ أدَبٍ لَقَطَعَ الإمْدادَ وَأَوْجَبَ الإبْعادَ. فَقَدْ يُقْطَعُ المَدَدُ عَنْهُ مِنْ حَيْثُ لا يَشْعُرُ، ولَوْ لَمْ يَكُنْ إلّا مَنْعُ المَزيدِ. وَقَدْ يُقامُ مَقامَ البُعْدِ وَهُوَ لا يَدْري، وَلَوْ لَمْ يَكُنْ إلّا أنْ يُخَلِّيَكَ وَما تُريدُ.

67
If you see a servant
whom God has made to abide in the recitation of litanies (awrād)
and prolonged His help therein,
do not disdain what his Lord has given him
on the score that you do not detect the signs of gnostics on him
nor the splendour of God’s lovers.
For had there been no inspiration,
there would have been no litany (wird).

67 ◇ إذا رَأَيْتَ عَبْداً أقامَهُ اللهُ تَعالى بِوجودِ الأَوْرادِ، وَأَدامَهُ عَلَيْها مَعَ طولِ الإمْدادِ، فَلا تَسْتَحْقِرَنَّ ما مَنَحَهُ مَوْلاهُ لِأَنَّكَ لَمْ تَرَ عَلَيْهِ سِيما العارِفينَ وَلا بَهْجَةَ المُحِبّينَ؛ فَلَوْلا وارِدٌ ما كانَ وِرْدٌ.

68
God makes some people remain in the service of Him,
and He singles out others to love Him.
“All do we aid—these as well as those—out

of the bounty of thy Lord,
and the bounty of thy Lord is not limited.”

68 ◇ قَوْمٌ أَقامَهُمُ الحَقُّ لِخِدْمَتِهِ وَقَوْمٌ اخْتَصَّهُمْ بِمَحَبَّتِهِ ﴿كُلًّا نُمِدُّ هَؤُلاءِ
وَهَؤُلاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُوراً﴾

69
It is rare that divine inspirations come except suddenly,
and this, so that they be protected
from servants’ claiming them
by virtue of the existence of receptivity on their part.

69 ◇ قَلَّما تَكونُ الوارِداتُ الإلهيَّةُ إلّا بَغْتَةً، صِيانَةً لَها أَنْ يَدَّعِيَها العِبادُ
بِوُجودِ الاسْتِعْدادِ.

70
Infer the presence of ignorance
in anyone whom you see answering all that he is asked
or giving expression to all that he witnesses
or mentioning all that he knows.

70 ◇ مَنْ رَأَيْتَهُ مُجيباً عَنْ كُلِّ ما سُئِلَ، وَمُعَبِّراً عَنْ كُلِّ ما شَهِدَ، وَذاكِراً
كُلَّ ما عَلِمَ، فاسْتَدِلَّ بِذلِكَ عَلى وُجودِ جَهْلِهِ.

71
He made the Hereafter an abode
to reward his believing servants
only because this world cannot contain
what He wishes to bestow upon them
and because He deemed their worth too high
to reward them in a world without permanence.

71 ◇ إنَّما جَعَلَ الدّارَ الآخِرَةَ مَحَلّاً لِجَزاءِ عِبادِهِ المُؤْمِنينَ؛ لأَنَّ هَذِهِ الدّارَ
لا تَسَعُ ما يُريدُ أَنْ يُعْطِيَهُمْ. وَلأَنَّهُ أَجَلَّ أَقْدارَهُمْ عَنْ أَنْ يُجازِيَهُمْ في
دارٍ لا بَقاءَ لَها.

72
Whoever finds the fruit of his deeds coming quickly
has proof of the fact of acceptance.

72 ◇ مَنْ وَجَدَ ثَمَرَةَ عَمَلِهِ عاجِلاً فَهُوَ دَليلٌ عَلى وُجودِ القَبولِ آجلاً.

73
If you want to know your standing with Him,
look at the state He has put you in now.

73 ◇ إذا أَرَدْتَ أَنْ تَعرِفَ قَدْرَكَ عِنْدَهُ فانْظُرْ في ماذا يُقيمكَ.

74
When He gives you obedience,
making you unaware of it because of Him,
then know that He has showered you liberally with His
graces both inwardly and outwardly

74 ◇ مَتى رَزَقَكَ الطّاعَةَ وَالغِنى بِهِ عَنْها فَاعْلَمْ أَنَّهُ قَدْ أَسْبَغَ عَلَيْك نِعَمَهُ ظاهِرةً وَباطِنَةً.

75
The best that you can seek from Him
is that which He seeks from you.

75 ◇ خيرُ ما تَطْلُبُهُ مِنهُ ما هُوَ طالِبُهُ مِنْكَ.

76
One of the signs of delusion
is sadness over the loss of obedience
coupled with an absence of resolve to bring it back to life.

76 ◇ الحُزْنُ عَلى فُقْدانِ الطّاعةِ مَعَ عَدَمِ النُّهوضِ إلَيْها مِنْ عَلاماتِ الاغْتِرارِ.

77
The gnostic is not one who,
when making a symbolic allusion,
finds God nearer to himself than his symbolic allusion.
Rather, the gnostic is the one who,
because of his self-extinction in His Being
and self-absorption in contemplating Him,
has no symbolic allusion.

77 ◇ ما العارِفُ مَنْ إذا أَشارَ وَجَدَ الحَقَّ أَقرَبَ إلَيهِ مِنْ إشارَتِهِ. بَلِ العارِفُ مَنْ لا إشارَةَ لَهُ، لِفَنائِهِ في وُجودِهِ وَانْطِوائِهِ في شُهودِهِ.

78
Hope goes hand in hand with deeds;
otherwise, it is just wishful thinking.

78 ◇ الرَّجاءُ ما قارَنَهُ عَمَلٌ، وإلَّا فَهُوَ أُمْنِيَةٌ.

79
That which the gnostics seek from God
is sincerity in servanthood
and performance of the rights of Lordship.

79 ◇ مَطْلَبُ العارِفينَ مِنَ اللهِ تَعالى الصِّدْقُ في العُبودِيَّةِ وَالقِيامُ بِحُقوقِ الرُّبوبِيَّةِ.

80
He expanded you so as not to keep you in contraction;
He contracted you so as not to keep you in expansion;
and He took you out of both
so that you not belong to anything apart from Him.

80 ◇ بَسَطَكَ كَيْ لا يُبْقِيَكَ مَعَ القَبْضِ، وَقَبَضَكَ كَيْ لا يَتْرُكَكَ مَعَ البَسْطِ، وَأَخرَجَكَ عَنْهُما كَيْ لا تَكونَ لِشَيْءٍ دونَهُ.

81
It is more dreadful for gnostics
to be expanded than to be contracted,
for only a few
can stay within the limits of proper conduct in expansion.

81 ◇ العارِفونَ إِذا بُسِطوا أَخْوَفُ مِنْهُمْ إِذا قُبِضُوا، وَلا يَقِفُ عَلى حُدودِ الأَدَبِ في البَسْطِ إلا قَليلٌ.

82
Through the existence of joy
the soul gets its share in expansion
but there is no share for the soul in contraction

82 ◇ البَسْطُ تأخُذُ النَّفْسُ مِنْهُ حَظَّها بِوجودِ الفَرَحِ، وَالقَبْضُ لا حَظَّ لِلنَّفْسِ فيهِ.

83
Sometimes He gives while depriving you,
and sometimes He deprives you in giving.

83 ◇ رُبَّما أَعْطاكَ فَمَنَعَكَ ورُبَّما مَنَعَكَ فأَعْطاكَ.

84
When he opens up your understanding of deprivation,
deprivation becomes the same as giving.

84 ◇ مَتى فَتَحَ لَكَ بابَ الفَهْمِ في المَنْعِ عادَ المَنْعُ عَيْنَ العَطاءِ.

85
Outwardly, creatures are an illusion;
but, inwardly, they are an admonition.
Thus, the soul looks at the illusory exterior
while the heart looks at the admonitory interior.

85 ◇ الأَكْوانُ ظاهِرُها غِرَّةٌ وَباطِنُها عِبْرَةٌ. فَالنَّفْسُ تَنْظُرُ إلى ظاهِرِ غِرَّتِها، وَالقَلْبُ يَنْظُرُ إلى باطِنِ عِبْرَتِها.

86
If you want a glory that does not vanish,
then do not glory in a glory that vanishes.

86 ◇ إِنْ أَرَدْتَ أَنْ يَكونَ لَكَ عِزٌّ لا يَفْنى، فَلا تَسْتَعِزَّنَّ بِعِزٍّ يَفْنى،

87
The real journey
is when the world’s dimensions are rolled away from you
so that you see the Hereafter closer to you than yourself.

87 ◇ الطَّيُّ الحَقيقيُّ أَنْ تَطْوِيَ مَسافَةَ الدُّنْيا عَنكَ حَتى تَرى الآخِرَةَ أَقْرَبَ إِلَيْكَ مِنْكَ.

88
A gift from man is deprivation;
but deprivation from God is beneficence.

88 ◇ العَطاءُ مِنَ الخَلْقِ حِرْمانٌ. والمَنْعُ مِنَ اللهِ إِحسانٌ.

89
Our Lord is far above the servant dealing with
Him in cash, and His repaying him in credit.

89 ◇ جَلَّ رَبُّنا أَنْ يُعامِلَهُ العَبْدُ نَقْداً فَيُجازِيَهُ نَسيئَةً.

90
It is reward enough for worship that He has
accepted you as worthy of it

90 ◇ كَفى مِنْ جَزائِهِ إِيّاكَ عَلى الطّاعَةِ أَنْ رَضِيَكَ لَها أَهلاً.

91
Reward enough for workers is what He disclosed
unto their hearts in His worship, and that which
He shows them of His kindliness.

91 ◇ كَفى العامِلينَ جَزاءً ما هُوَ فاتِحُهُ عَلى قُلوبِهِم في طاعَتِهِ، وَما هُوَ
مُورِدُهُ عَلَيْهِم مِنْ وُجودِ مُؤانَسَتِهِ.

92
Whoever worships Him for something they hope
from Him, or obeys Him to keep chastisement from
coming to themselves, has not given His attributes
their due.

92 ◇ مَنْ عَبَدَهُ لِشَيْءٍ يَرْجوهُ مِنْهُ أَوْ لِيَدْفَعَ بِطاعَتِهِ وُرودَ العُقوبَةِ عَنْهُ، فَما
قامَ بِحَقِّ أَوْصافِهِ.

93
When He gives to you He shows you His kindness
and when He denies you He is showing you
irresistible power.
So in both He is disclosing Himself to you, and
drawing nigh with His loving kindness unto you.

93 ◇ مَتى أَعْطاكَ أَشْهَدَكَ بِرَّهُ، وَمَتى مَنَعَكَ أَشْهَدَكَ قَهْرَهُ. فَهُوَ في كُلِّ ذلِكَ مُتَعَرِّفٌ إِلَيْكَ وَمُقْبِلٌ بِوُجودِ لُطْفِهِ عَلَيْكَ.

94
Deprivation hurts you
only because of your incomprehension of God in it.

94 ◇ إِنَّما يُؤْلِمُكَ المَنْعُ لِعَدَمِ فَهْمِكَ عَنِ اللهِ فيهِ.

95
Sometimes He opens the door of obedience for you,
but not the door of acceptance;
or sometimes He condemns you to sin,
and it turns out to be a cause for union with God.

95 ◇ رُبَّما فَتَحَ لَكَ بابَ الطّاعَةِ وَما فَتَحَ لَكَ بابَ القَبولِ. وَرُبَّما قَضى عَلَيْكَ بِالذَّنْبِ فَكانَ سَبَباً في الوُصولِ.

96
A disobedience that bequeaths humiliation and extreme need
is better than an obedience that bequeaths
self-infatuation and pride.

96 ◇ مَعْصِيَةٌ أَوْرَثَتْ ذُلّاً وافْتِقاراً خَيْرٌ مِنْ طاعَةٍ أَوْرَثَتْ عِزّاً وَاسْتِكْباراً.

97
There are two graces that no being can do without
and that are necessary for every creature:
the grace of existence, and the grace of sustenance.

97 ◇ نِعْمَتانِ ما خَرَجَ مَوْجودٌ عَنْهُما، وَلا بُدَّ لِكُلِّ مُكَوَّنٍ مِنْهُما: نِعْمَةُ الإِيجادِ، وَنِعْمَةُ الإِمْدادِ.

98
He bestowed His grace upon you,
first, through giving you existence,
and, second, through uninterrupted sustenance.

98 ◇ أَنْعَمَ عَلَيْكَ أَوَّلاً بِالإِيجادِ وَثانِياً بِتَوالي الإِمْدادِ.

99
Your indigence belongs to you essentially,

for accidents do not abolish essential indigence:
The trials that arrive in this world
are but reminders to you of what you ignore of indigence.

99 ◇ فاقَتُكَ لكَ ذاتيَّةٌ، ووُرودُ الأَسْبابِ مُذَكِّراتٌ لَكَ بِما يَخْفى عَلَيْكَ مِنْها، وَالفاقَةُ الذّاتِيَّةُ لا تَرْفَعُها العَوارِضُ.

100
Your best moment
is the one wherein you witness your actual indigence
and, through it,
reach the reality of your lowliness.

100 ◇ خَيْرُ أَوْقاتِكَ وَقْتٌ تَشْهَدُ فيهِ وُجودَ فاقَتِكَ. وَتُرَدُّ فيهِ إِلى وُجودِ ذِلَّتِكَ.

101
Whenever He alienates you from His creatures,
realise that He wants to open for you
the door of intimacy with Him.

101 ◇ مَتى أَوْحَشَكَ مِنْ خَلْقِهِ فَاعْلَمْ أَنَّهُ يُريدُ أَنْ يَفْتَحَ لَكَ بابَ الأُنْسِ بِهِ.

102
Whenever He releases your tongue to ask,
know that He wants to give to you.

102 ◇ مَتى أَطْلَقَ لِسانَكَ بِالطَّلَبِ فَاعْلَمْ أَنَّهُ يُريدُ أَنْ يُعْطِيَكَ.

103
The duress of the gnostic never departs,
and he finds no rest in anything but God.

103 ◇ العارِفُ لا يَزولُ اضْطِرارُهُ، وَلا يَكونُ مَعَ غَيْرِ اللهِ قَرارُهُ.

104
He has illumined outward appearances
with the lights of His created vestiges;
And illumined inmost hearts
with the lights of His attributes.
This is why the lights of created vestiges set at night,
but the lights of hearts and inmost souls never set.
And why it has been said:
“The daytime sun goes down at night,

But the sun of gnostic hearts never goes down.”

104 ◇ أنارَ الظَّواهِرَ بِأنْوارِ آثارِه، وَأنارَ السّرائِرَ بِأنْوارِ أوْصافِه. لِأَجْلِ ذلِكَ
أَفَلَتْ أنْوارُ الظَّواهِرِ، وَلَمْ تَأفلْ أنْوارُ القُلوبِ وَالسَّرائِرِ وَلِذلِكَ قيلَ
إنّ شَمْسَ النَّهارِ تَغْرُبُ بِاللَّيـ
لِ وَشَمْسُ القُلوبِ لَيْسَتْ تَغيبُ

105
Let the pain of tribulation be lightened for you by knowing
that it is He Most Glorious who is making trial of you;
For Him from whom you are faced with the blows of fate
is He who has accustomed you to His choosing well.

105 ◇ لِيُخَفِّفْ أَلَمَ البَلاءِ عَلَيْكَ عِلْمُكَ بِأَنَّهُ سُبْحانَهُ هُوَ المُبْلي لَكَ. فَالَّذي
واجَهَتْكَ مِنْهُ الأَقْدارُ هُوَ الَّذي عَوَّدَكَ حُسْنَ الاخْتيارِ.

106
Whoever thinks His loving kindness is ever separated
from His ordaining fate,
does so out of shortsightedness.

106 ◇ مَنْ ظَنَّ انْفِكاكَ لُطْفِهِ عَنْ قَدَرِهِ فَذلِكَ لِقُصورِ نَظَرِه.

107
It is not to be feared that the paths will confuse you,
but only that whims will defeat you.

107 ◇ لا يُخافُ عَلَيْكَ أَنْ تَلْتَبِسَ الطَّريقُ عَلَيْكَ، وَإِنَّما يُخافُ عَلَيْكَ مِنْ
غَلَبَةِ الهَوى عَلَيْكَ.

108
Glorious beyond ken is He who has veiled the secret of electhood
in the appearance of humanness, and who is manifest through the
mightiness of Lordship in the very showing of one’s slavehood.

108 ◇ سُبْحانَ مَنْ سَتَرَ سِرَّ الخُصوصِيَّةِ بِظُهورِ البَشَرِيَّةِ، وَظَهَرَ بِعَظَمَةِ
الرُّبوبِيَّةِ في إِظْهارِ العُبُودِيَّةِ.

109
Take not your Lord to task that what you seek
is slow in coming; but take yourself to task
that your manners are slow in coming.

109 ◇ لا تُطالِبْ رَبَّكَ بِتَأَخُّرِ مَطْلَبِكَ وَلكِنْ طالِبْ نَفْسَكَ بِتَأَخُّرِ أَدَبِكَ.

110
Whenever He makes you obedient outwardly to His command
and bestows you surrender inwardly to His irresistible power,
He has shown you largesse beyond thanking.

110 ◇ مَتى جَعَلَكَ في الظَّاهِرِ مُمْتَثِلاً لِأَمْرِهِ، وَرَزَقَكَ في الباطِنِ الاسْتِسْلامَ
لِقَهْرِهِ، فَقَدْ أَعْظَمَ المِنَّةَ عَلَيْكَ.

111
Not everyone truly of the elect has yet been freed of shortcomings.

111 ◇ لَيْسَ كُلُّ مَنْ ثَبَتَ تَخْصِيصُهُ كَمُلَ تَخْلِيصُهُ.

112
Only the ignorant man scorns the recitation of litany.
Inspiration is to be found in the Hereafter,
while the litany vanishes with the vanishing of this world;
but it its more fitting to be occupied with something
for which there is no substitute.
The litany is what He seeks from you;
the inspiration is what you seek from Him.
What comparison is there
between what He seeks from you and what you seek from Him?

112 ◇ لا يَسْتَحْقِرُ الوِرْدَ إلا جَهولٌ. الوارِدُ يوجَدُ في الدّارِ الآخِرَةِ، وَالوِرْدُ
يَنطَوي بِانْطِواءِ هذهِ الدّارِ. وأَوْلى ما يُعْتَنى بِهِ: ما لا يُخْلَفُ وُجودُهُ.

الوِرْدُ هوَ طالِبُهُ مِنْكَ، وَالوارِدُ أَنْتَ تَطْلُبُهُ مِنْهُ. وَأَيْنَ ما هُوَ طالِبُهُ مِنْكَ مِمّا هُوَ مَطْلَبُكَ مِنْهُ.

113
The arrival of sustenance
is in accordance with receptivity,
while the raying-out of lights
is in accordance with the purity of the innermost being.

113 ◇ وُرودُ الإمْدادِ بِحَسَبِ الاسْتِعْدادِ. وَشُروقُ الأنْوارِ عَلى حَسَبِ صَفاءِ الأسْرارِ.

114
When the forgetful man gets up in the morning,
he reflects on what he is going to do,
whereas the intelligent man sees what God is doing with him.

114 ◇ الغافِلُ إذا أَصْبَحَ يَنْظُرُ ماذا يَفْعَلُ، وَالعاقِلُ يَنْظُرُ ماذا يَفْعَلُ اللهُ بِهِ.

115
The devotees and ascetics are alienated from everything
only because of their absence from God in everything.
Had they contemplated Him in everything,
they would not have been alienated from anything.

115 ◇ إنَّما يَسْتَوْحَشُ العُبّادُ وَالزُّهّادُ مِنْ كُلِّ شَيْءٍ لِغَيْبَتِهِمْ عَنِ اللهِ في كُلِّ شَيْءٍ. فَلَوْ شَهِدوهُ في كُلِّ شَيْءٍ لَمْ يَسْتَوْحِشوا مِنْ شَيْءٍ .

116
He commanded you in this world
to reflect upon His creations;
but in the Hereafter
He will reveal to you the perfection of His Essence.

116 ◇ أَمَرَكَ في هذِهِ الدّارِ بِالنَّظَرِ في مُكَوَّناتِهِ، وَسَيَكْشِفُ لَكَ في تِلْكَ الدّارِ عَنْ كَمالِ ذاتِهِ.

117
When He knew that you would not renounce Him,

He made you contemplate that which issues from Him.

117 ◇ عَلِمَ مِنْكَ أَنَّكَ لا تَصْبِرُ عَنْهُ فَأَشْهَدَكَ ما بَرَزَ مِنْهُ.

118
Since God knows the occurrence of weariness on your part,
He has varied the acts of obedience for you; and since
He knows of the occurrence of impulsiveness in you,
He has limited them to specific times, so that
your concern be with the performance of ritual prayer,
not with the existence of the ritual prayer
Not everyone who prays performs well.

118 ◇ لَمّا عَلِمَ الحَقُّ مِنْكَ وُجودَ المَلَلِ، لَوَّنَ لَكَ الطّاعاتِ. وَعَلِمَ ما فيكَ مِنْ
وُجودِ الشَّرَهِ فَحَجَرَها عَلَيْكَ في بَعْضِ الأَوْقاتِ، لِيَكونَ هَمُّكَ إِقامَةَ
الصَّلاةِ لا وُجودَ الصَّلاةِ، فَما كُلُّ مُصَلٍّ مُقيمٌ.

119
Ritual prayer is a purification for hearts
and an opening-up of the door of the invisible domains.

119 ◇ الصَّلاةُ طُهْرَةٌ لِلْقُلوبِ مِنْ أَدْناسِ الذُّنوبِ، واسْتِفْتاحٌ لِبابِ الغُيوبِ.

120
Ritual prayer is the place of intimate conversations
and a mine of reciprocal acts of purity
wherein the regions of the innermost being are expanded
and the rising gleams of light shine forth.
He knows of the existence of weakness in you,
so He made the number of ritual prayers small;
and He knew of your need of His grace,
so He multiplied their fruitful results.

120 ◇ الصَّلاةُ مَحَلُّ المُناجاةِ ومَعْدِنُ المُصافاةِ، تَتَّسِعُ فيها مَيادينُ الأَسْرارِ،
وَتُشْرِقُ فيها شَوارِقُ الأَنْوارِ. عَلِمَ وُجودَ الضَّعْفِ مِنْكَ فَقَلَّلَ أَعْدادَها.
وَعَلِمَ احْتِياجَكَ إِلى فَضْلِهِ فَكَثَّرَ أَمْدادَها.

121
When you seek recompense for a deed,
the reality of sincerity in it is demanded of you in return.
As for the insincere,
the feeling of security from chastisement suffices him.

121 ◦ مَتى طَلَبْتَ عِوَضاً على عَمَلٍ، طولِبْتَ بِوجودِ الصِّدْقِ فيهِ. وَيكْفي المُريبَ وِجْدانُ السَّلامَةِ.

122
Do not seek recompense for a deed whose doer was not you.
It suffices you as recompense for the deed that He accepts it.

122 ◦ لا تَطْلُبْ عِوَضاً على عَمَلٍ لَسْتَ لَهُ فاعِلاً. يَكْفي مِنَ الجَزاءِ لَكَ عَلى العَمَلِ أَنْ كانَ لَهُ قابِلاً.

123
When He wants to show His grace to you,
He creates states in you and attributes them to you.

123 ◦ إذا أرادَ أن يظْهِرَ فَضْلَهُ عَلَيْكَ خَلَقَ وَنَسَبَ إلَيْكَ.

124
Where He to make you go back to yourself,
there would be no end to the reasons for blaming you;
and were He to manifest His beneficence toward you,
there would be no end to the reasons for praising you.

124 ◦ لا نِهايَةَ لِمَذامِّكَ إنْ أَرْجَعَكَ إلَيْكَ، وَلا تَفْرُغُ مَدائِحُكَ إنْ أَظْهَرَ جُودَهُ عَلَيْكَ.

125
Cling to the attributes of His Lordship
and realise the attributes of your servanthood!

125 ◦ كُنْ بِأَوْصافِ رُبوبِيَّتِهِ مُتَعَلِّقاً وَبِأَوْصافِ عُبودِيَّتِكَ مُتَحَقِّقاً.

126
He has prohibited you from claiming for yourself,
among the qualities of created beings,
that which does not belong to you;
so would He permit you to lay claim to His Attribute,
He who is the Lord of the Universe?

126 ◦ مَنَعَكَ أَنْ تَدَّعِيَ ما لَيْسَ لَكَ مِمّا لِلْمَخْلوقينَ، أَفَيُبيحُ لَكَ أَنْ تَدَّعِيَ وَصْفَهُ، وَهُوَ رَبُّ العالَمينَ.

127

How can the laws of nature be ruptured for you
so that miracles result,
while you, for your part,
have yet to rupture your bad habits?

127 ◇ كَيْفَ تُخْرَقُ لَكَ العَوائِدُ وَأَنْتَ لَمْ تَخْرِقْ مِنْ نَفْسِكَ العَوائِدَ.

128
The point at issue is not the fact of searching;
rather, the point at issue is that
you be provisioned with virtuous conduct.

128 ◇ ما الشَّأْنُ وُجودُ الطَّلَبِ، إِنَّما الشَّأْنُ أَنْ تُرْزَقَ حُسْنَ الأَدَبِ.

129
Nothing pleads on your behalf like extreme need,
nor does anything speed gifts to you quicker
than lowliness and want.

129 ◇ ما طَلَبَ لكَ شَيْءٌ مِثْلُ الاضْطِرارِ، وَلا أَسْرَعَ بِالمَواهِبِ إِلَيْكَ مِثْلُ الذِّلَّةِ والافْتِقارِ.

130
If you were to be united with Him
only after the extinction of your vices
and the effacement of your pretensions,
you would never be united with Him!
Instead, when He wants to unite you to Himself,
He covers your attribute with His Attribute
and hides your quality with His Quality.
And thus He unites you to Himself
by virtue of what comes from Him to you,
not by virtue of what goes from you to Him.

130 ◇ لَوْ أَنَّكَ لا تَصِلُ إِليهِ إِلّا بَعْدَ فَناءِ مَساوِيكَ وَمَحْوِ دَعاوِيكَ لَمْ تَصِلْ إِلَيهِ أَبَداً. وَلٰكِنْ إِذا أَرادَ أَنْ يُوصِلَكَ إِلَيْهِ سَتَرَ وَصْفَكَ بِوَصْفِهِ، وَغَطّى نَعْتَكَ بِنَعْتِهِ، فَوَصَلَكَ إِلَيهِ بِما مِنْهُ إِلَيْكَ لا بِما مِنْكَ إِلَيْهِ.

131
Were it not for the kindliness of His veiling,
no deed would be worthy of acceptance.

131 ◇ لولا جَمِيلُ سَتْرِهِ لَمْ يَكُنْ عَمَلٌ أَهْلاً لِلْقَبُولِ.

132
You are more in need of His forbearance when you obey
Him than you are when you disobey Him.

132 ◇ أَنْتَ إلى حِلْمِهِ إذا أَطَعْتَهُ أَحْوَجُ مِنْكَ إلى حِلْمِهِ إذا عَصَيْتَهُ.

133
Veiling is of two kinds:
veiling of disobedience, and veiling in it.
Common people seek God's veiling
in disobedience
out of the fear of falling in rank among mankind.
The elect seek the veiling of disobedience
out of the fear of falling from the sight of God,
the True King.

133 ◇ السَّتْرُ عَلى قِسْمَيْنِ: سَتْرٌ عَنِ المَعْصِيَةِ، وَسَتْرٌ فيها. فَالعامَّةُ يَطْلُبُونَ مِنَ
اللهِ السَّتْرَ فيها خَشْيَةَ سُقوطِ مَرْتَبَتِهِمْ عِنْدَ الخَلْقِ، وَالخاصَّةُ يَطْلُبونَ
مِنَ اللهِ السَّتْرَ عَنْها خَشْيَةَ سُقوطِهِمْ مِنْ نَظَرِ المَلِكِ الحَقِّ.

134
Whoever honours you honours only the beauty of
His veil in you. Therefore, praise is to Him who
veiled you, not to the one who honoured and thanked you.

134 ◇ مَنْ أَكْرَمَكَ إِنَّما أَكْرَمَ فِيكَ جَمِيلَ سَتْرِهِ. فَالحَمْدُ لِمَنْ سَتَرَكَ، لَيْسَ
الحَمْدُ لِمَنْ أَكْرَمَكَ وَشَكَرَكَ.

135
No one is a friend of yours
except the one who, while knowing your defects is your
companion,
and that is only your generous Master.
The best one to have as a friend
is He who does not seek you out
for the sake of something coming from you to Him.

135 ◇ ما صَحِبَكَ إلا مَنْ صَحِبَكَ وَهُوَ بِعَيْبِكَ عَليمٌ، ولَيْسَ ذلِكَ إلّا مَوْلاكَ الكَريمَ. خَيْرُ مَنْ تَصْحَبُ مَنْ يَطْلُبُكَ لَكَ لا لِشَيْءٍ يَعودُ مِنْكَ إليه.

136
Were the light of certitude to shine,
you would see the Hereafter so near
that you could not move toward it,
and you would see that the eclipse of extinction
had come over the beauties of the world.

136 ◇ لَوْ أَشْرَقَ لَكَ نورُ اليَقينِ لَرَأَيتَ الآخِرَةَ أَقْرَبَ إلَيْكَ مِنْ أنْ تَرْحَلَ إلَيْها، ولَرَأَيْتَ مَحاسِنَ الدُّنْيا قَدْ ظَهَرَتْ كِسْفَةُ الفَناءِ عَلَيْها.

137
It is not the existence of any being alongside of Him
that veils you from God,
for nothing is alongside of Him.
Rather, what veils you from Him
is the illusion of a being alongside of Him.

137 ◇ ما حَجَبَكَ عَنْ اللهِ وُجودُ مَوجودٍ مَعَهُ، إذْ لا شَيْءَ مَعَهُ، ولَكِنْ حَجَبَكَ عَنْهُ تَوَهُّمُ مَوجودٍ مَعَهُ.

138
Had it not been for His manifestation in created beings,
eyesight would not have perceived them.
Had His Qualities been manifested,
His created beings would have disappeared.

138 ◇ لَوْلا ظُهورُهُ في المُكَوَّناتِ ما وَقَعَ عَلَيْها وُجودُ إبصارٍ. وَلَوْ ظَهَرَتْ صِفاتُهُ اضْمَحَلَّتْ مُكَوَّناتُهُ.

139
He manifests everything
because He is the Interior,
and He conceals the existence of everything
because He is the Exterior.

139 ◇ أَظْهَرَ كُلَّ شَيْءٍ لِأَنَّهُ الباطِنُ، وَطَوى وُجودَ كُلِّ شَيْءٍ لِأَنَّهُ الظّاهِرُ.

He has permitted you to reflect
on what is in created beings,
but He has not allowed you to stop at the selfsame creatures.
“Say: Behold what is in the heavens and the earth.”

Thus, with His words, “Behold what is in the heaven.”
He has opened up the door of instruction for you.
But He did not say, “Behold the heavens.”
so as not to lead you to the mere existence of bodies.

140 ◇ أباحَ لَكَ أنْ تَنْظُرَ ما في المُكَوَّناتِ، وَما أذِنَ لَكَ أنْ تَقِفَ مَعَ ذَواتِ المُكَوَّناتِ، قال انْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَلَمْ يَقُلْ انظروا السَّمواتِ والأَرْض. قال انْظُروا ماذا فيها، فَتَحَ لَكَ بابَ الإفْهامِ. وَلَمْ يَقُلْ انْظروا السَّمواتِ لِئَلّا يَدُلَّكَ عَلى وُجودِ الأجرامِ.

141
The Universe is permanent through His making it
permanent,
and it is annihilated by the Unity of His Essence.

141 ◇ الأكوانُ ثابِتَةٌ بِإثباتِهِ وَمَمْحُوَّةٌ بِأَحَدِيَّةِ ذاتِهِ.

142
People praise you for what they suppose is in you;
but you must blame your soul for what you know is in it.

142 ◇ النّاسُ يَمْدَحونَكَ لِما يَظُنّونَهُ فيكَ، فَكُنْ أنْتَ ذاماً لِنَفسِكَ لِما تَعلَمُهُ مِنها.

143
When the believer is praised,
he is ashamed before God that he should be lauded
for an attribute he does not see in himself.

143 ◇ المؤمِنُ إذا مُدِحَ اسْتَحْيا مِنَ اللهِ تَعالى أنْ يُثْنى عَلَيْهِ بِوَصْفٍ لا يَشْهَدُهُ مِنْ نَفْسِهِ.

144
The most ignorant of all people
is the one who abandons the certitude he has
for an opinion people have.

144 ◇ أَجْهَلُ النّاسِ مَنْ تَرَكَ يَقينَ ما عِنْدَهُ لِظَنِّ ما عِنْدَ النّاسِ.

145
When He lets praise of you burst forth,
and you are not worthy of it,
praise Him for what He is worthy of.

145 ◇ إذا أَطلَقَ الثَناءَ عَلَيْكَ ولَسْتَ بأَهْلٍ، فَأَثْنِ عليهِ بِما هُوَ لَهُ أَهْلٌ.

146
When ascetics are praised, they are contracted,
for they witness the praise as coming from mankind;
but when gnostics are praised, they are expanded,
for they witness the praise as coming from the True King.

146 ◇ الزُّهّادُ إذا مُدِحوا انقَبَضوا لِشُهودِهِمُ الثَّناءَ مِنَ الخَلْقِ. وَالعارِفونَ
إذا مُدِحوا انْبَسَطوا لِشُهودِهِمْ ذلِكَ مِنَ المَلِكِ الحَقِّ.

147
If when given something, the giving expands you,

and if when deprived of something,
the deprivation contracts you,
then take that as proof of your immaturity
and the insincerity of your servanthood.

147 ◇ مَتى كُنْتَ إذا أُعْطيتَ بَسَطَكَ العَطاءُ، وإذا مُنِعْتَ قَبَضَكَ المَنْعُ،
فاسْتَدِلَّ بِذلِكَ عَلى ثُبوتِ طُفوليَّتِكَ وَعَدَمِ صِدْقِكَ في عُبوديَّتِكَ.

148
When a sin is committed by you do not let it
make you despair of attaining uprightness with your Lord,
for that one may the last ever destined for you to commit.

148 ◇ إذا وَقَعَ مِنْكَ ذَنْبٌ فَلا يَكُنْ سَبَباً لِيأْسِكَ مِنْ حُصولِ الاسْتِقامَةِ
مَعَ رَبِّكَ، فَقَدْ يَكونُ ذلِكَ آخِرَ ذَنْبٍ قُدِّرَ عَلَيْكَ.

149
When you want Him to open you the door of hope,
behold what is from Him to you.
And if you want Him to open you the door of fear,
behold what is from you to Him.

149 ◇ إذا أَرَدْتَ أنْ يَفْتَحَ لَكَ بابَ الرَّجاءِ فاشْهَدْ ما مِنْهُ إلَيْكَ. وَإذا أَرَدْتَ أنْ يَفْتَحَ لَكَ بابَ الخوفِ فاشْهَدْ ما مِنْكَ إلَيْهِ.

150
He often benefits you in the night of distress,
what you have not benefited
in the dawning of the daytime of elation:
You know not which of them is nearer in benefit to you.

150 ◇ رُبَّما أفادَكَ في لَيْلِ القَبْضِ ما لَمْ تَسْتَفِدْهُ في إشْراقِ نَهارِ البَسْطِ ﴿لا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعاً﴾

151
The horizons whence illuminations ascend are hearts and souls.

151 ◇ مَطالِعُ الأَنْوارِ: القُلوبُ وَالأَسْرارُ.

152
A light is reposited in hearts that is maintained by the light
coming from the treasuries of the unseen.

152 ◇ نُورٌ مُسْتَوْدَعٌ في القُلوبِ، مَدَدُهُ مِنَ النّورِ الوارِدِ مِنْ خَزائِنِ الغُيوبِ.

153
There is a light by which He shows you His effects,
and a light by which He shows you
His Attributes.

153 ◇ نُورٌ يَكْشِفُ لَكَ بِهِ عَنْ آثارِهِ، وَنُورٌ يَكْشِفُ لَكَ بِهِ عَنْ أَوْصافِهِ.

154
Hearts sometimes halt with lights, just as selves are veiled
by the opacity of things besides Him.

154 ◇ رُبَّما وَقَفَتِ القُلوبُ مَعَ الأَنْوارِ، كَما حُجِبَتِ النُّفوسُ بِكَثائِفِ الأَغْيارِ.

155
He has veiled the lights of inward souls
with the coarseness of outward appearances
out of reverence for them;
lest they be made low and common by being divulged,
or be called on aloud by the tongue of fame.

155 ◇ سَتَرَ أَنْوارَ السَّرائِرِ بِكَثائِفِ الظَّواهِرِ إجْلالاً لَها أَنْ تُبْتَذَلَ بِوجودِ

الإِظْهارِ، وَأَنْ يُنادى عَلَيّها بِلسانِ الاشْتِهارِ.

156
Glory be to Him who does not guide to His friends
except whom He wills.
And He does not make any one reach His friends
except he whom He wishes to make reach Him.

156 ◇ سُبْحانَ مَنْ لم يَجْعَلِ الدليلَ عَلى أَوْلِيائِهِ إِلّا مِنْ حَيْثُ الدَّليلُ عَلَيْهِ.
وَلَمْ يُوْصِلْ إِلَيْهِمْ إِلّا مَنْ أَرادَ أَنْ يُوصِلَهُ إِلَيْهِ.

157
Perhaps, He let you see the unseen metaphysical world
but veiled you from seeing the
secrets of His servants.

157 ◇ رُبَّما أَطْلَعَكَ عَلى غَيْبِ مَلَكوتِهِ، وَحَجَبَ عَنْكَ الاسْتِشْرافَ عَلى
أَسْرارِ العِبادِ.

158
Whoever sees the secrets of the servants
and does not try to imitate divine mercy, his seeing such
is a trial for him and a reason for misfortune to befall him.

158 ◇ مَنْ اطَّلَعَ عَلى أَسْرارِ العِبادِ وَلَمْ يَتَخَلَّقْ بالرَّحْمَةِ الإلهِيَّةِ كانَ اطِّلاعُهُ
فِتْنَةً عَلَيْهِ وَسَبَباً لِجَرِّ الوَبالِ إِليهِ.

159
The portion of the lower self in acts of disobedience
is plain and known while its
portion in acts of worship is hidden and secret.
And treating a hidden [disease] is difficult.

159 ◇ حَظُّ النَّفْسِ في المَعْصِيَةِ ظاهِرٌ جَلِيٌّ، وَحَظُّها في الطّاعَةِ باطِنٌ خَفِيٌّ،
وَمُداواةُ ما يَخْفى صَعْبٌ عِلاجُهُ.

160
Perhaps showing off in good works has entered upon you
from where people do not see you.

160 ◇ رُبَّما دَخَلَ الرِّياءُ عَلَيْكَ مِنْ حَيْثُ لا يَنْظُرُ الخَلْقُ إِلَيْكَ.

161
Your wanting people to know your specialness
is a proof for your lack of truthfulness in
your slavehood.

161 ◇ اسْتِشْرافُكَ أَنْ يَعْلَمَ الخَلْقُ بِخُصوصِيَّتِكَ دَليلٌ عَلى عَدَمِ صِدْقِكَ في
عُبودِيَّتِكَ.

162
Vanish from sight the eyes of people on you
with the eye of God on you. And be absent from their coming
towards you by seeing God approaching you.

162 ◇ غَيِّبْ نَظَرَ الخَلْقِ إِلَيْكَ بِنَظَرِ اللهِ إِلَيْكَ، وَغِبْ عَنْ إِقْبالِهِمْ عَلَيْكَ
بِشُهودِ إِقْبالِهِ إِلَيْكَ.

163
Whoever knows the Truth witnesses Him in everything.
Whoever is annihilated in
Him is absent from everything.
And whoever loves Him does not prefer anything over
Him.

163 ◇ مَنْ عَرَفَ الحَقَّ شَهِدَهُ في كُلِّ شَيْءٍ، وَمَنْ فَنِيَ بِهِ غابَ عَنْ كُلِّ
شَيْءٍ، وَمَنْ أَحَبَّهُ لَمْ يُؤْثِرْ عَلَيْهِ شَيْئاً.

164
The Truth is only veiled from you
due to
His being extremely close.

164 ◇ إِنَّما حَجَبَ الحَقَّ عَنْكَ شِدَّةُ قُرْبِهِ مِنْكَ.

165
He is only veiled [from you] due to His being too obvious
and He is hidden from physical sight
due to the tremendous light [of His Entity].

165 ◇ إنَّما احْتَجَبَ لِشِدَّةِ ظُهورِهِ، وَخَفِيَ عَنِ الأَبْصارِ لِعِظَمِ نُورِهِ.

166
Do not suppose your supplication will cause Him to give
lest your understanding suffer.
Rather, supplicate to Him to show your slavehood
and to fulfil the rights of His lordship.

166 ◇ لا يَكُنْ طَلَبُكَ تَسَبُّباً للعَطاءِ مِنْهُ، فَيَقِلَّ فَهْمُكَ عَنْهُ، وَلْيَكُنْ طَلَبُكَ
لإِظْهارِ العُبودِيَّةِ وَقِياماً بِحُقوقِ الرُبوبِيَّةِ.

167
How can your later supplication be a cause
for His predestined giving?

167 ◇ كَيْفَ يَكونُ طَلَبُكَ اللّاحِقُ سَبَباً لِعَطائِهِ السّابِقِ.

168
A pre-eternal command is high above needing an external cause.

168 ◇ جَلَّ حُكْمُ الأَزَلِ أَنْ يَنْضافَ إلى العِلَلِ.

169
His special concern for you is not due to anything you have done.
Where were you when His special concern and care
took charge of you? there was no sincerity in
actions in His pre-eternity nor the presence of spiritual states.
At that time, there was
only mere benevolence and great gifts

169 ◇ عِنايَتُهُ فيكَ لا لِشَيْءٍ مِنْكَ. وَأَيْنَ كُنْتَ حينَ واجَهَتْكَ عِنايَتُهُ
وَقابَلَتْكَ رِعايَتُهُ. لَمْ يَكُنْ في أَزَلِهِ إخلاصُ أَعْمالٍ وَلا وُجودُ أَحْوالٍ.
بَلْ لَمْ يَكُنْ هُناكَ إلّا مَحْضُ الإِفْضالِ وَعَظيمُ النَّوالِ.

170
He knew that His slaves would want to know
whom His special concern is for. So He said,
“He chooses for His mercy whom He wills” [Qur’an 2:105].
But He knew if He left them at that they would leave
performing actions depending only on the preeternal command.
So He said, “Indeed the mercy of God is closer to those
who act excellently.” [Qur’an 7:56]

170 ◇ عَلِمَ أَنَّ العِبادَ يَتَشَوَّفونَ إلى ظُهورِ سِرِّ العِنايَةِ، فَقال ﴿ يَخْتَصُّ
بِرَحْمَتِهِ مَنْ يَشَاءُ ﴾ وَعَلِمَ أَنَّهُ لَوْ خَلّاهُمْ وَذلِكَ لَتَرَكوا العَمَلَ اعْتِماداً
عَلى الأَزَلِ. فَقال ﴿ إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴾

171
On His volition depends everything
and His volition depends on nothing.

171 ◇ إلى المَشيئَةِ يَسْتَنِدُ كُلُّ شَيْءٍ، لِأَنَّ وُقوعَ ما لَمْ يَشَأ الحَقُّ مُحالٌ، وَلا
تَسْتَنِدُ هِيَ إلى شَيْءٍ.

172
Sometimes manners dictate for them to leave supplication
relying on His pre-decided division and due to them
being busy with His remembrance.

172 ◇ رُبَّما دَلَّهُمُ الأَدَبُ عَلى تَرْكِ الطَّلَبِ اعْتِماداً عَلى قِسْمَتِهِ وَاشْتِغالاً
بِذِكْرِهِ عَنْ مَسْأَلَتِهِ.

173
Only he who can forget is reminded and only he
who can neglect is told to be attentive.

173 ◇ إِنَّما يُذَكَّرُ مَنْ يَجوزُ عَلَيْهِ الإغْفالُ. وَإِنَّما يُنَبَّهُ مَنْ يُمْكِنُ مِنْهُ الإِهْمالُ.

174
Times of need are the celebration days of the disciple.

174 ◇ وُرودُ الفاقاتِ أَعْيادُ المُريدينَ.

175
Perhaps, you gain benefits in times of need
which you do not gain in fasting and prayer.

175 ◇ رُبَّما وَجَدْتَ مِنَ المَزيدِ في الفاقاتِ ما لَمْ تَجِدْهُ في الصَّومِ وَالصَّلاةِ.

176
Having [hard pressed] needs is the domain for divine gifts.

176 ◇ الفاقاتُ بُسُطُ المَواهِبِ.

177
If you want divine gifts, rectify your feeling of need.
“Charity is only for the poor”. [Qur’an 9:60]

177 ◇ إنْ أرَدْتَ وُرودَ المَواهِبِ عَلَيْكَ، صَحِّحِ الفَقْرَ وَالفاقَةَ لَدَيْكَ ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾

178
Become realised in your attributes and
He will strengthen you with His:
Realise your humility and
He will strengthen you with His pride.
Realise your incapability and
He will strengthen you with His ability.
Realise your weakness and
He will strengthen you with His power.

178 ◇ تَحَقَّقْ بِأَوْصافِكَ يُمِدُّكَ بِأَوْصافِهِ. تَحَقَّقْ بِذُلِّكَ يُمِدُّكَ بِعِزِّهِ. تَحَقَّقْ بِعَجْزِكَ يُمِدُّكَ بِقُدْرَتِهِ. تَحَقَّقْ بِضَعْفِكَ يُمِدُّكَ بِحَوْلِهِ وَقُوَّتِهِ.

179
Perhaps a person who has not obtained constant rectitude
[in beliefs, actions, and states] may be given miracles.

179 ◇ رُبَّما رُزِقَ الكَرامَةَ مَنْ لَمْ تَكْمُلْ لَهُ الاسْتِقامَةُ.

180
The sign that the Truth has established you
in a state is that it is always present and
you are able to reap its fruits.

180 ◇ مِنْ عَلاماتِ إقامَةِ الحَقِّ لَكَ في الشَّيْءِ إدامَتُهُ إيّاكَ فيهِ مَعَ حُصولِ النَّتائِجِ.

181
Whoever instructs gaining strength from his good deeds
is silenced by bad deeds.
Whoever instructs gaining strength from God’s goodness
is not silenced by misdeeds.

181 ◇ مَنْ عَبَّرَ مِنْ بِساطِ إِحْسانِهِ أَصْمَتَتْهُ الإِساءَةُ، وَمَنْ عَبَّرَ مِنْ بِساطِ إِحْسانِ اللهِ إِلَيْهِ لَمْ يَصْمُتْ إِذا أَساءَ.

182
The spiritual lights of the wise men travel faster
than their words. Wherever the light
falls, there understanding is reached.

182 ◇ تَسْبِقُ أَنْوارُ الحُكَماءِ أَقْوالَهُمْ، فَحَيْثُ صارَ التَّنْويرُ وَصَلَ التَّعْبيرُ.

183
Every statement spoken has a covering
describing the heart of the one uttering.

183 ◇ كُلُّ كَلامٍ يَبْرُزُ وَعَلَيْهِ كِسْوَةُ القَلْبِ الَّذي مِنْهُ بَرَزَ.

184
Whoever has permission to instruct,
his explanations are understood by the ears of
people and his allusions appear to them lofty.

184 ◇ مَنْ أُذِنَ لَهُ في التَّعْبيرِ فُهِمَتْ في مَسامِعِ الخَلْقِ عِبارَتُهُ، وَجُلِّيَتْ إِلَيْهِمْ إِشارَتُهُ.

185
Perhaps spoken higher realities
appear with a loss of light if you do not have
permission to express them.

185 ◇ رُبَما بَرَزَتِ الحَقائِقُ مَكسوفَةَ الأَنْوارَ إِذا لَمْ يُؤْذَنْ لَكَ فيها بِالإِظْهارِ.

186
Their explanations are from sudden overflowing states
or for guiding a disciple.
The former happens to the beginners
and the later is for the well-established and realised.

186 ◇ عِباراتُهُم إمّا لِفَيَضانِ وَجْدٍ، أوْ لِقَصْدِ هِدايَةِ مُرِيدٍ. فالأَوَّلُ حالُ السّالِكينَ، والثّاني حالُ أرْبابِ المَكِنَةَ والمُحَقّقين.

187
Spiritual instruction is nourishment for the listeners.
And you will not get except that
which you [are ready] to imbibe.

187 ◇ العِبارات قُوتٌ لعائلَةِ المُسْتَمِعينَ، وَلَيْسَ لَكَ إلّا ما أنْتَ لَهُ آكِلٌ.

188
Sometimes the beginner describes a station of which he only
has had a small taste and sometimes the advanced describes it
after having in it realisation. And only the one
with insight can distinguish.

188 ◇ رُبَّما عبَّرَ عَنِ المَقامِ مَنْ اسْتَشْرَفَ عَلَيْهِ، وَرُبَّما عبَّرَ عَنْهُ مَنْ وَصَلَ إلَيْهِ، وَذلِكَ يلْتَبِسُ إلّا عَلى صاحِبِ البَصيرَةِ.

189
The traveler should not speak about his spiritual experiences
since that will decrease their effect on his heart
and detract from his truthfulness with His Lord in them.

189 ◇ لا يَنْبَغي لِلسّالِكِ أنْ يُعبِّرَ عَنْ وارِداتِهِ؛ فإنَّ ذلِكَ يُقِلُّ عَمَلَها في قَلْبِهِ وَيَمْنَعُهُ وُجودَ الصِّدْقِ مَعَ رَبِّهِ.

190
Do not stretch your hand to take something from people unless
you see that the Giver through them is your Master.
And in such a state, take what is in agreement with
[external] knowledge.

190 ◇ لا تَمُدَّنَّ يَدَكَ إلى الأَخْذِ مِنَ الخَلائِقِ، إلّا أنْ تَرى أنَّ المُعْطِي فِيهِمْ مَوْلاكَ. فإنْ كُنْتَ كَذلِكَ فَخُذْ ما وافَقَ العِلْمَ.

191
The knower of God often is shy from asking his Master
to relieve His need sufficing himself with His will.
So, why would he not be shy from
asking His creation for his needs.

191 ◇ رُبَّما اسْتَحْيا العارِفُ أَنْ يَرفَعَ حاجَتَهُ إلى مَوْلاهُ اكْتِفاءً بِمَشيئَتِهِ.
فَكَيْفَ لا يَسْتَحْيي أَنْ يَرْفَعَها إلى خَليقَتِهِ.

192
When you are confused about two matters,
follow the one harder for the lower self.
For only the rightful duty seems hard for it.

192 ◇ إذا الْتَبَسَ عَلَيْكَ أَمْرانِ فانْظُرْ أَثْقَلَهُما عَلى النَّفْسِ فَاتَّبِعْهُ، فَإِنَّهُ لا يَثْقُلُ عَلَيْها إلّا ما كانَ حَقّاً.

193
Among the signs of following one's desires
is speeding towards mandūb acts of worship
while being lazy about wājib acts of worship.

193 ◇ مِنْ عَلاماتِ اتِّباعِ الهَوى المُسارَعَةُ إلى نَوافِلِ الخَيْراتِ، وَالتَّكاسُلُ عَنِ القِيامِ بِالواجِباتِ.

194
He tied down wājib acts to specific times so that
you would not be deprived [of their reward] from procrastination.
And He expanded your free time so that some choice
[in performing actions] would remain for you.

194 ◇ قَيَّدَ الطّاعاتِ بِأَعْيانِ الأَوْقاتِ كَيْ لا يَمْنَعَكَ عَنها وُجودُ التَّسْويفِ.
وَوَسَّعَ عَلَيْكَ الوَقْتَ كَيْ تَبْقى لَكَ حِصَّةُ الاخْتِيارِ.

195
He knew that [most of]His slaves are not self-motivated
in seeking Him; so, He obligated for them obedience to Him.
He pushed them towards Him with the chains of obligation.
Your Lord is amused by a people
who are pushed to Paradise in chains.

195 ◇ عَلِمَ قِلَّةَ نُهوضِ العِبادِ إلى مُعامَلَتِهِ، فَأَوْجَبَ عَلَيهِمْ وُجودَ طاعَتِهِ، فَساقَهُمْ إلَيْهِ بِسَلاسِلِ الإيْجابِ. "عَجِبَ رَبُّكَ مِنْ قَوْمٍ يُساقونَ إلى الجَنَّةِ بِالسَّلاسِلِ".

196
He has obligated you to serve Him but in doing so
He has only obligated you to enter His Paradise.

196 ◇ أَوْجَبَ عَلَيْكَ وُجودَ خِدْمَتِهِ، وَما أَوْجَبَ عَلَيْكَ إلا دُخولَ جَنَّتِهِ.

197
Whoever finds it impossible that God will save Him
from his lusts and take him out of his heedlessness
has declared divine power impotent.
"And God is able over all things." [Qur'an 18:45]

197 ◇ مَنْ اسْتَغْرَبَ أَنْ يُنْقِذَهُ اللّٰهُ مِنْ شَهْوَتِهِ، وَأَنْ يُخْرِجَهُ مِنْ وُجودِ غَفْلَتِهِ. فَقَدِ اسْتَعْجَزَ القُدْرَةَ الإلهِيَّةَ ﴿وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا﴾

198
Perhaps He engulfed you in darkness
[after being in light] so that you recognise
the tremendous blessing He has given you.

198 ◇ رُبَّما وَرَدَتِ الظُّلَمُ عَلَيْكَ، لِيُعَرِّفَكَ قَدْرَ ما مَنَّ بِهِ عَلَيْكَ.

199
Whoever does not recognise blessings in their presence
is reminded of them in their absence.

199 ◇ مَنْ لَمْ يَعْرِفْ قَدْرَ النِّعَمِ بِوِجْدانِها عَرَفَها بِوُجودِ فُقْدانِها.

200
Do not let showers of blessings stun you away from
being thankful for them as that will lower your rank.

200 ◇ لا تُدْهِشْكَ وارِداتُ النِّعَمِ عَنِ القِيامِ بِحُقوقِ شُكْرِكَ. فَإنَّ ذَلِكَ مِمّا

يَحُطُّ مِنْ وُجُودِ قَدْرِكَ.

201
Lust engrained in the heart is a disease hard to cure.

201 ◇ تَمَكُّنُ حَلاوَةِ الهَوى مِنَ القَلْبِ هُوَ الدّاءُ العُضالُ.

202
Lusts are not driven from the heart
except by terrifying fear or restless longing.

202 ◇ لا يُخْرِجُ الشَّهْوَةَ مِنَ القَلْبِ إلّا خَوْفٌ مُزْعِجٌ أَوْ شَوْقٌ مُقْلِقٌ.

203
Just like He does not like an action done
for others along with Him,
He does not like a heart with others in it along with Him.
The insincere action, He does not accept.
The insincere heart, He does not approach.

203 ◇ كَما لا يُحِبُّ العَمَلَ المُشْتَرَكَ لا يُحِبُّ القَلْبَ المُشْتَرَكَ. العَمَلُ المُشْتَرَكُ
هُوَ لا يَقْبَلُهُ، والقَلْبُ المُشْتَرَكُ لا يُقْبِلُ عَلَيْهِ.

204
Some light is granted permission to reach
and some light is granted permission to enter.

204 ◇ أَنْوارٌ أُذِنَ لَها في الوُصولِ وَأَنْوارٌ أُذِنَ لَها في الدُّخولِ.

205
Sometimes spiritual light descends but finds
the heart filled with images of physical things
and thus goes back to where it came.

205 ◇ رُبَّما وَرَدَتْ عَلَيْكَ الأَنْوارُ فَوَجَدَتِ القَلْبَ مَحْشُوّاً بِصُوَرِ الآثارِ
فَارْتَحَلَتْ مِنْ حَيْثُ نَزَلَتْ.

206
Empty your heart of others and He will fill it
with divine knowledges and secrets.

206 ◊ فَرِّغْ قَلْبَكَ مِنَ الأَغْيارِ تَمْلأْهُ بِالمَعارِفِ والأَسْرارِ.

207
Do not find slow His giving
but find slow your approaching [Him].

207 ◊ لا تَسْتَبْطِئْ مِنْهُ النَّوالَ، وَلكِنِ اسْتَبْطِئْ مِنْ نَفْسِكَ وُجودَ الإِقْبالِ.

208
Duties assigned to specific times can be made up for
when missed but the rights of the moments of time
cannot be made up for if missed.
In every moment, God has on you a new right
and important matter. How will you discharge
a previous right when you are busy
discharging God's current right?

208 ◊ حُقوقٌ في الأَوْقاتِ يُمْكِنُ قَضاؤُها، وَحُقوقٌ في الأَوْقاتِ لا يُمْكِنُ
قَضاؤُها. إِذْ ما مِنْ وَقْتٍ يَرِدُ إِلا ولِلّهِ عَلَيْكَ فيهِ حَقٌّ جَديدٌ وَأَمْرٌ
أَكيدٌ. فَكَيْفَ تَقْضي فيهِ حَقَّ غَيْرِهِ وَأَنْتَ لَمْ تَقْضِ حَقَّ اللّهِ فيهِ.

209
What has passed of your life cannot be replaced
and what you have used well cannot be priced.

209 ◊ ما فاتَكَ مِنْ عُمُرِكَ لا عِوَضَ لَهُ، وَما حَصَلَ لَكَ مِنْهُ لا قيمَةَ لَهُ.

210
You do not love something except that you become its slave
and He does not love that you be a slave to other than Him.

210 ◊ ما أَحْبَبْتَ شَيئاً إِلا كُنْتَ لَهُ عَبْداً، وَهُوَ لا يُحِبُّ أَنْ تَكونَ لِغَيْرِهِ
عَبْداً.

211
Your obedience does not benefit Him
and your disobedience does not harm Him.
He has only ordered you to do this and prohibited you
from doing that for your own gain.

211 ◊ لا تَنْفَعُهُ طاعَتُكَ وَلا تَضُرُّهُ مَعْصِيَتُكَ. وإِنَّما أَمَرَكَ بِهذِهِ وَنَهاكَ عَنْ

هَذِهِ لِمَا يَعُودُ عَلَيْكَ.

212
His might is not increased by him who approaches
and His might is not decreased by him who turns away.

212 ◇ لا يَزِيدُ فِي عِزِّهِ إِقْبالُ مَنْ أَقْبَلَ، وَلا يَنْقُصُ مِنْ عِزِّهِ إِدْبارُ مَنْ أَدْبَرَ.

213
You reach God by reaching knowledge of Him;
otherwise, our Lord is high above that something
be connected to Him or He be connected to something.

213 ◇ وُصولُكَ إِلى اللهِ وُصولُكَ إِلى العِلْمِ بِهِ، وَإِلّا فَجَلَّ رَبُّنا أَنْ يَتَّصِلَ بِهِ شَيْءٌ أَوْ يَتَّصِلَ هُوَ بِشَيْءٍ.

214
Your closeness to Him is by your seeing His closeness to you.
Otherwise, where are you that you would be close to Him.

214 ◇ قُرْبُكَ مِنْهُ أَنْ تَكونَ مُشاهِداً لِقُرْبِهِ، وَإِلّا فَمِنْ أَيْنَ أَنْتَ وَوُجودُ قُرْبِهِ.

215
Higher realities dawn upon you at once
and after your have received them, they are explained:
When We recite, follow the recitation. then, We will explain
[the meaning]. [Qur'an 75:18-19]

215 ◇ الحَقائِقُ تَرِدُ في حالِ التَّجَلِّي مُجْمَلَةً، وَبَعْدَ الوَعْيِ يَكونُ البَيانُ ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ. ثُمَّ أن عَلَيْنَا بَيَانَهُ﴾

216
When divine spiritual experiences come over you,
they destroy your habits: Indeed
when kings enter cities, they ruin them. [Qur'an 27:34]

216 ◇ مَتَى وَرَدَتِ الوارِداتُ الإِلَهِيَّةُ إِلَيْكَ هَدَمَتِ العَوائِدَ عَلَيْكَ ﴿إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا﴾

217
Spiritual experiences come from the presence of the Subjugator.
For this reason, they do not collide with anything except
they knock it out: Rather, we hurl the truth at falsehood;
so, it knocks it out until falsehood vanishes. [Qur’an 21:18]

217 ◇ الوارِدُ يأْتي مِنْ حَضْرَةِ قَهّارٍ، لِأَجْلِ ذلِكَ لا يُصادِمُهُ شَيْءٌ إِلّا دَمَغَهُ ﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾

218
How can the Truth veil Himself with something
when He is apparent in that thing and
He is [also independently] present and existent.

218 ◇ كَيْفَ يَحْتَجِبُ الحَقُّ بِشَيْءٍ وَالَّذي يَحْتَجِبُ بِهِ هُوَ فيهِ ظاهِرٌ، وَمَوجودٌ حاضِرٌ.

219
Do not despair of the acceptance of an act which you perform
without feeling His presence.
Many a time He accepts an act whose fruit you do not taste now.

219 ◇ لا تَيأَسْ مِنْ قَبولِ عَمَلٍ لَمْ تَجِدْ فيهِ وُجودَ الحُضورِ. فَرُبَّما قَبِلَ مِنَ العَمَلِ ما لَمْ تُدْرِكْ ثَمَرَتَهُ عاجِلاً.

220
Do not give purity value to a spiritual experience whose fruit
you do not yet know. the benefit from rain clouds
is not the rain but the fruits [which grow thereafter].

220 ◇ لا تُزَكِّيَنَّ وارِداً لا تَعْلَمُ ثَمَرَتَهُ، فَلَيْسَ المُرادُ مِنَ السَّحابَةِ الإِمْطارَ،

وَإِنَّما المُرادُ مِنْها وُجودُ الإِثْمارِ.

221
Do not wish that a spiritual experience had remained [with you]
after it has already spread its lights and placed its secrets.
You have in God independence from everything
but nothing can make you free of need from Him.

221 ◇ لا تَطْلُبَنَّ بَقاءَ الوارِداتِ بَعْدَ أنْ بَسَطَتْ أنْوارَها وَأُوْدَعَتْ أسْرارَها، فَلَكَ في اللهِ غِنىً عَنْ كُلِّ شَيْءٍ، وَلَيْسَ يُغْنيكَ عَنْهُ شَيْءٌ.

222
Your wanting something (other than Him) to remain
[when it is departing] is a proof
that you are not present with Him.
And your feeling sad for losing other than Him is a
proof that you have not reached Him.

222 ◇ تَطَلُّعُكَ إلى بَقاءِ غَيْرِهِ دَليلٌ عَلى عَدَمِ وِجْدانِكَ لَهُ. وَاسْتيحاشُكَ لِفُقْدانِ ما سِواهُ دَليلٌ عَلى عَدَمِ وُصْلَتِكَ بِهِ.

223
Pleasure even if manifest in many forms is only through
viewing His closeness. Pain even if manifest in many forms
is only through being veiled from Him. the cause for
pain is the presence of the veil. the perfecting of pleasure is
by viewing His noble Countenance.

223 ◇ النَّعيمُ وإنْ تَنَوَّعَتْ مَظاهِرُهُ إنَّما هُوَ بِشُهودِهِ وَاقْتِرابِهِ. وَالعَذابُ وَإنْ تَنَوَّعَتْ مَظاهِرُهُ إنَّما هُوَ لِوجودِ حِجابِهِ. فَسَبَبُ العَذابِ وُجودُ الحِجابِ، وإتْمامُ النَّعيمِ بِالنَّظَرِ إلى وَجْهِ اللهِ الكَريمِ.

224
What the hearts find of sadness and depression
is from their being denied the vision [of Him].

224 ◇ ما تَجِدُهُ القُلوبُ مِنَ الهُمومِ وَالأحْزانِ فَلِأَجْلِ ما مُنِعَتْهُ مِنْ وُجودِ العَيانِ.

225
From the perfecting of His blessing on you is that
He give you that which suffices and
prevents you from that which will cause you to transgress.

225 ◇ مِنْ تَمامِ النِّعْمَةِ عَلَيْكَ أنْ يَرْزُقَكَ ما يَكْفيكَ وَيَمْنَعَكَ ما يُطْغيكَ.

226
Let the things that make you happy be fewer and

the things that make you sad will be fewer.

226 ◇ لِيَقِلَّ ما تَفْرَحُ بِهِ، يَقِلَّ ما تَحْزَنُ عَلَيهِ.

227
If you wish not to be abandoned,
do not seek protection from things that do not last.

227 ◇ إنْ أَرَدْتَ أنْ لا تُعْزَلَ فَلا تَتَوَلَّ وِلايَةً لا تَدومُ لَكَ.

228
If the beginning entices you, the ending repulses you.
If the external invites you, the internal bars you.

228 ◇ إنْ رَغَّبَتْكَ البِداياتُ زَهَّدَتْكَ النِهاياتُ. إنْ دَعاكَ إلَيْها ظاهِرٌ نَهاكَ
عَنْها باطِنٌ.

229
He has only made the world a place of others and a mine
for troubles so that you would not love it.

229 ◇ إنَّما جَعَلَها مَحَلّاً للأَغْيارِ ومَعْدِناً لِوُجودِ الأَكْدارِ تَزْهيداً لَكَ فيها.

وُجودَ فِراقِها.

230
He knew that you would not accept mere advice;
so, He made you taste its [bitter] taste
to ease your separation from it.

230 ◇ عَلِمَ أنَّكَ لا تَقْبَلُ النُّصْحَ المُجَرَّدَ، فَذَوَّقَكَ مِنْ ذَواقِها ما يُسَهِّلُ عَلَيْكَ

231
Useful knowledge is that whose light rays spread in the chest
and tear away the veil from the heart.

231 ◇ العِلْمُ النّافِعُ هُوَ الَّذي يَنبَسِطُ في الصَّدْرِ شُعاعُهُ ويُكَشَفُ بِهِ عَنِ
القَلْبِ قِناعُهُ.

232
The best knowledge

is that which is accompanied by godfearingness.

232 ◇ خَيرُ عِلْمٍ ما كانَتِ الخَشيةُ معَهُ.

233
If knowledge is accompanied by godfearingness,
it is for your favour; else, it is to your detriment.

233 ◇ العِلْمُ إنْ قارَنَتْه الخَشْيَةُ فَلَكَ، وَإلّا فَعَلَيْكَ.

234
When you are pained by people turning away from you
or directing blame towards you, suffice yourself
with God's knowledge of you. If you are not satisfied with
His knowing of you, then your not being satisfied with His
knowing is a greater misfortune than people hurting you.

234 ◇ مَتى آلَمَكَ عدَمُ إقبالِ النّاسِ علَيْكَ أوْ توَجُّهُهُمْ بِالذَّمِّ إلَيْكَ، فَارْجِعْ
إلى عِلْمِ اللهِ فيكَ، فَإنْ كانَ لا يُقْنِعُكَ عِلْمُهُ فَمُصيبَتُكَ بِعَدَمِ قَناعَتِكَ
بِعِلْمِهِ أشَدُّ مِنْ مُصيبَتِكَ بِوُجودِ الأذى مِنْهُمْ.

235
He only made injury flow from their hands onto you so that
you would not find rest in them. He wants to push you away
from everything so that nothing busies you away from Him.

235 ◇ إنَّما أجرى الأذى عَلى أيْديهِمْ كَيْ لا تَكونَ ساكِنًا إلَيْهِمْ. أرادَ أنْ
يُزْعِجَكَ عَنْ كُلِّ شَيْءٍ حَتى لا يَشْغَلَكَ عَنْهُ شَيْءٌ.

236
When you know that the devil does not forget about you,
do not forget about Him in whose Hand is your forelock.

236 ◇ إذا عَلِمْتَ أنَّ الشَّيْطانَ لا يَغْفُلُ عَنْكَ فَلا تَغْفُلْ أنْتَ عَمَّنْ ناصِيَتُكَ
بِيَدِهِ.

237
He only made the devil an enemy so that he would drive you
towards Him. And He made your lower self move you
[to do bad] so that your approaching and repenting
to Him would never cease.

237 ◇ جَعَلَهُ لَكَ عَدّواً لِيَحُوشَكَ بِهِ إِلَيْهِ، وَحَرَّكَ عَلَيْكَ النَّفسَ لِيَدومَ إِقْبالُكَ عَلَيْهِ.

238
Whoever asserts that he is humble is in reality arrogant
— as humbleness is a high state.
And if you assert for yourself a high state, you are arrogant.

238 ◇ مَنْ أَثْبَتَ لِنَفْسِهِ تَواضُعاً فَهُوَ المُتَكَبِّرُ حَقّاً. إِذْ لَيْسَ التَّواضُعُ إِلّا عَنْ رِفْعَةٍ. فَمَتى أَثْبَتَّ لِنَفسِكَ تَواضُعاً فَأَنْتَ المُتَكَبِّرُ حَقّاً.

239
The humble person does not see himself above what he does
but sees himself below what he does.

239 ◇ لَيْسَ المُتَواضِعُ الَّذي إِذا تَواضَعَ رَأى أَنَّهُ فَوْقَ ما صَنَعَ. وَلَكِنَّ المُتَواضِعَ الَّذي إِذا تَواضَعَ رَأى أَنَّهُ دُونَ ما صَنَعَ.

240
Real humbleness issues forth from witnessing
His Tremendousness and lofty attributes.

240 ◇ التَّواضُعُ الحَقيقيُّ هُوَ ما كانَ ناشِئاً عَنْ شُهودِ عَظَمَتِهِ وَتَجَلّي صِفَتِهِ.

241
You cannot leave [your] attributes without seeing [His] attributes.

241 ◇ لا يُخْرِجُكَ عَنِ الوَصْفِ إِلا شُهودُ الوَصْفِ.

242
The believer is busied by the praise of God from being
regardful of himself. And he is busied by the rights of God
from remembering his selfish shares.

242 ◇ المُؤْمِنُ يَشْغَلُهُ الثَّناءُ عَلى اللهِ عَنْ أَنْ يَكونَ لِنَفْسِهِ شاكِراً. وَتَشْغَلُهُ حُقوقُ اللهِ عَنْ أَنْ يَكونَ لِحُظوظِهِ ذاكِراً.

243
The true lover is not he who hopes for compensation
or seeks his own aim from his beloved.
Rather, the lover spends himself on his beloved.

The lover is not he who expects his beloved to spend on him.

243 ◇ لَيْسَ المُحِبُّ الَّذي يَرْجو مِنْ مَحْبوبِهِ عِوَضاً أَوْ يَطْلُبُ مِنهُ غَرَضاً،
فَإِنَّ المُحِبَّ مَنْ يَبْذُلُ لَكَ، لَيْسَ المُحِبُّ مَنْ تَبْذُلُ لَهُ.

244

If it were not for the battlefields of the lower selves,
there would be no travel for the travellers on the Path
since there is no distance between you and Him
that your journey would shorten
and there is no separation between you and Him
that your reaching Him would eliminate.

244 ◇ لَوْلا مَيادينُ النُّفوسِ ما تَحَقَّقَ سَيْرُ السّائِرينَ. إِذْ لا مَسافَةَ بَيْنَكَ
وَبَيْنَهُ حَتى تَطْوِيَها رِحْلَتُكَ. وَلا قَطيعَةَ بَيْنَكَ وَبَيْنَهُ تَمْحوهاوُصْلَتُكَ.

245

He placed you in the middle realm between His physical world
and metaphysical one to inform you of the loftiness
of your rank among His creatures.
You are a gem enclosed by the shells of created forms.

245 ◇ جَعَلَكَ في العالَمِ المُتَوَسِّطِ بَيْنَ مُلْكِهِ وَمَلَكوتِهِ لِيُعْلِمَكَ جَلالَةَ قَدْرِكَ
بَيْنَ مَخْلوقاتِهِ، وَأَنَّكَ جَوْهَرَةٌ تَنْطَوي عَلَيْكَ أَصْدافُ مُكَوَّناتِهِ.

246

The cosmos is large in respect to your body
but is not large in respect to your soul.

246 ◇ إِنَّما وَسِعَكَ الكَوْنُ مِنْ حَيْثُ جُثْمانِيَّتُكَ وَلَمْ يَسَعْكَ مِنْ حَيْثُ
ثُبوتِ رُوحانِيَّتِكَ.

247

He who lives in the physical world locked out
of the unseen world is imprisoned by his surroundings
and encircled by the frame of his body.

247 ◇ الكائِنُ في الكَوْنِ، وَلَمْ تُفْتَحْ لَهُ مَيادينُ الغُيوبِ، مَسْجونٌ بِمُحيطاتِهِ،
وَمَحْصورٌ في هَيْكَلِ ذاتِهِ.

248

You are with created things as long as you
do not witness the Creator.
When you witness Him, created things are with you.

248 ◇ أَنْتَ مَعَ الأَكْوانِ ما لَمْ تَشْهَدِ المُكَوِّنَ، فَإذا شَهِدْتَهُ كانَتِ الأَكْوانُ مَعَكَ.

249
It is not necessary that specialness entails
one has no rough human characteristics.
Specialness is like the light of the sun filling the horizon,
whereas the horizon has no light in itself.
Sometimes He takes away the trait of specialness from you
and makes you return to your rough human limits.
Thus, the light of day is not from you and does
not belong to you; rather, it is merely being put over you.

249 ◇ لا يَلْزَمُ مِنْ ثُبوتِ الخُصوصِيَّةِ عَدَمُ وَصْفِ البَشَرِيَّةِ، إنَّما مَثَلُ الخُصوصِيَّةِ كإشْراقِ شَمْسِ النَّهارِ ظَهَرَتْ في الأُفُقِ وَلَيْسَتْ مِنْهُ. تارَةً تُشْرِقُ شُموسُ أَوْصافِهِ عَلَى لَيْلِ وُجودِكَ. وَتارَةً يَقْبِضُ ذلِكَ عَنْكَ فَيَرُدُّكَ إلى حُدودِكَ، فَالنَّهارُ لَيْسَ مِنْكَ وَإلَيْكَ، وَلكِنَّهُ وارِدٌ عَلَيْكَ.

250
His actions point to His names. His names point to His attributes.
His attributes point to His Entity since it is impossible
for an attribute to be existent all by itself.
Subjects of divine attraction have His Entity revealed to them.
Then, He makes them see His attributes.
Then, He makes them return to deep understanding of His names.
Then, He makes them see His actions.
Those traveling the Path under a teacher
experience these things in the reverse order.
The place where the second group ends up is where
the first group started.
And the place where the second group starts is where
the first group ends.
But, each experiences the stages slightly differently.
So, perhaps the two groups may meet on the Path,
these going up and those going down.

250 ◇ دَلَّ بِوُجودِ آثارِهِ عَلى وُجودِ أَسْمائِهِ،

وبِوجودِ أَسْمائِهِ عَلى ثُبوتِ أَوْصافِهِ،

وَبِثُبوتِ أَوْصافِهِ عَلى وُجودِ ذاتِهِ

إِذْ مُحالٌ أَنْ يَقومَ الوَصْفُ بِنَفْسِهِ.

فأَرْبابُ الجَذْبِ يَكْشِفُ لَهُمْ عَنْ كَمالِ ذاتِهِ،

ثُمَّ يَرُدُّهُمْ إلى شُهودِ صِفاتِهِ،

ثُمَّ يُرْجِعُهُمْ إلى التَّعَلُّقِ بِأَسْمائِهِ،

ثُمَّ يَرُدُّهُمْ إلى شُهودِ آثارِهِ.

وَالسّالِكونَ عَلى عَكْسِ هذا.

فَنِهايَةُ السّالِكينَ بِدايَةُ المَجْذوبينَ

وَبِدايَةُ السّالكينَ نِهايَةُ المَجْذوبينَ لكِنْ لا بِمَعْنًى واحِدٍ
فَرُبَّما التَقَيا في الطَّريقِ، هذا في تَرَقّيهِ وهذا في تَدَلّيهِ.

251
The lights of the heart and innermost beings
are only fully perceived in the unseen
metaphysical world similar to how the light of the sky
is only seen in the physical world.

251 ◇ لا يُعْلَمُ قَدْرُ أنْوارِ القُلوبَ والأَسْرارَ إلّا في غَيْبِ المَلَكوتِ. كَما لا
تَظْهَرُ أَنْوارُ السَّماءِ إلّا في شَهادَةِ المُلْكِ.

252
Finding fruits of one’s worship in this life
is a glad tiding of the reward in the next life.

252 ◇ وِجْدانُ ثَمَراتِ الطّاعاتِ عاجِلاً بَشائِرُ العامِلينَ بِوُجودِ الجَزاءِ عَلَيْها
آجِلاً.

253
How can you ask for a reward for
the action He has bestowed on you?
How can you request reward for
the truthfulness He has given you?

253 ◇ كَيْفَ تَطْلُبُ العِوَضَ عَلى عَمَلٍ هُوَ مُتَصَدِّقٌ بِهِ عَلَيك، أمْ كَيْفَ
تَطْلُبُ الجَزاءَ عَلى صِدْقٍ هُوَ مُهْديهِ إلَيْكَ.

254
For some, their spiritual lights precede their remembrances.
For others, their remembrances precede their spiritual lights.
For others yet, their remembrances and
spiritual lights occur together.
Still others have no spiritual lights nor any
remembrances—and we seek refuge with God from that.

254 ◇ قَوْمٌ تَسْبِقُ أنْوارُهُمْ أذْكارَهُمْ، وقَوْمٌ تَسبِقُ أذْكارُهُمْ أنْوارَهُمْ، وقَوْمٌ
تَتَساوى أذْكارُهُمْ وَأنوارُهُمْ، وقَوْمٌ لا أذْكارَ وَلا أنْوارَ. نَعوذُ بِاللهِ مِنْ
ذلِكَ.

255
Some people perform dhikr to gain an illumined heart.
Other people gain an illumined
heart and as result perform dhikr.
For others, dhikr and illumination are simultaneous;
this last group has dhikr which guides
and lights which are followed.

255 ◇ ذاكِرٌ ذَكَرَ لِيَسْتَنيرَ قَلْبُهُ فَكانَ ذاكِراً، وَذاكِرٌ اسْتَنارَ قَلْبُهُ فَكانَ ذاكِراً،
وَالَّذي اسْتَوَتْ أذْكارُهُ وَأنْوارُهُ فَبِذِكْرِهِ يُهْتَدى وَبِنورِهِ يُقْتَدى.

256
True dhikr on the outside is only from the vision of God's Entity
and contemplation on the inside.

256 ◇ ما كانَ ظاهِرُ ذِكْرٍ إلا عَنْ باطِنِ شُهودٍ وَفِكْرٍ.

257
He made you witness before He asked you give witness.
Thus externally, one speaks of His divinity
and in one's heart and innermost being,
one realises His all-encompassing oneness.

257 ◇ أشْهَدَكَ مِنْ قَبْلِ أنْ يَسْتَشْهِدَكَ فَنَطَقَتْ بِإلهِيَّتِهِ الظَّواهِرُ، وَتَحَقَّقَتْ
بِأحَدِيَّتِهِ القُلوبُ والسَّرائِرُ.

258
He has given you three gifts: (1) He has let you remember Him;
if it were not for His bounty, you would not be worthy
to engage in His remembrance, (2) He made you mentioned
along with Him as He has affirmed your relation to Him,
and (3) He made you remembered by Him and thus
He has perfected His blessing on you.

258 ◇ أَكْرَمَكَ اللهُ بِكَرَامَاتٍ ثَلاثٍ: جَعَلَكَ ذَاكِراً لَهُ، وَلَوْلا فَضْلُهُ لَمْ تَكُنْ
أَهْلاً لِجَرَيَانِ ذِكْرِهِ عَلَيْكَ، وَجَعَلَكَ مَذْكُوراً بِهِ، إِذْ حَقَّقَ نِسْبَتَهُ لَدَيْكَ،
وَجَعَلَكَ مَذْكُوراً عِنْدَهُ فَتَمَّمَ نِعْمَتَهُ عَلَيْكَ.

259
Sometimes a long life is fruitless.
And sometimes a short life is extremely fruitful.

259 ◇ رُبَّ عُمُرٍ اتَّسَعَتْ آمَادُهُ وَقَلَّتْ أَمْدَادُهُ، وَرُبَّ عُمُرٍ قَلِيلَةٌ آمَادُهُ كَثِيرَةٌ
أَمْدَادُهُ.

260
Whoever is blessed in his age, he is able to reap much
from the blessing of God in a very short time.
So much so, that one cannot explain [the immensity]
nor even allude to it.

260 ◇ مَنْ بُورِكَ لَهُ فِي عُمُرِهِ أَدْرَكَ فِي يَسِيرٍ مِنَ الزَّمَنِ مِنْ مِنَنِ اللهِ تَعَالَى
مَا لا يَدْخُلُ تَحْتَ دَوَائِرِ العِبَارَةِ وَلا تَلْحَقُهُ الإِشَارَةُ.

261
A sign of abandonment is that you become free from things
that busy but still do not turn towards Him,
and that your barriers
become fewer but still do not travel to Him.

261 ◇ الخِذْلانُ كُلُّ الخِذْلانِ أَنْ تَتَفَرَّغَ مِنَ الشَّوَاغِلِ ثُمَّ لا تَتَوَجَّهَ إِلَيْهِ،
وَتَقِلَّ عَوَائِقُكَ ثُمَّ لا تَرْحَلَ إِلَيْهِ.

262
Contemplation is the journey of the heart through other than God.

262 ◇ الفِكْرَةُ سَيْرُ القَلْبِ فِي مَيَادِينِ الأَغْيَارِ.

263
Contemplation is the lamp of the heart.
When it goes away, there is no light for it.

263 ◇ الفِكْرَةُ سِراجُ القَلْبِ، فَإِذا ذَهَبَتْ فَلا إِضاءَةَ لَهُ.

264
Contemplation is of two types:
(1) contemplation of belief and faith and
(2) contemplation of witnessing and seeing.
The first is for those who are apt to learn lessons
[from what they see] and the second is
that experience the vision [of God]
and have insight.

264 ◇ الفِكْرَةُ فِكْرَتانِ: فِكْرَةُ تَصْديقٍ وَإِيمانٍ، وَفِكْرَةُ شُهودٍ وَعِيانٍ. فَالأُولى لِأَرْبابِ الاعْتِبارِ، وَالثّانِيَةُ لِأَرْبابِ الشُّهودِ وَالاسْتِبْصارِ.